Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1919.

THE CHURCH'S TASK.*

By Rev. Canon R. C. JOYNT, M.A.

It is not always remembered that the consequences of united Prayer are, for minds who can read them, as well ascertained and assured as the phenomena of sense itself; that the experience of men who kneel side by side and unburden their souls to God, is one of rest, of peace, of a sense of lightened load, and of quiet confidence and assurance that things will now go right that otherwise would have gone wrong. Hence we have come here for a great practical object. We have a contribution to make, in a meeting like this, to the tremendous requirements of this great time in which we live, in kneeling down together and imploring the blessing of God upon our land and the lands of the earth, and upon those to whom great issues have been entrusted. Of all practical employments it would be hard to find one more pressingly powerful than this of united Prayer. The wonder is not that such meetings as this are so often convened but so seldom convened. The wonder is that men do not flock to them as to the place where alone a perfect solution of the difficulties and problems of their day can be found or assured. For we stand in a great hour. We stand in the greatest hour, I suppose, of this world's history. We stand here on behalf of men, great and good men who are in Paris to confer upon questions which are more than momentous for the future of the human race and the future story of the peoples of this planet on which we live. Is it wonderful that we should ask, unitedly ask, imploringly ask, convincedly ask, that the hand of God should be on the helm of the great Council in Paris; and that the Spirit of God should pervade the minds and deliberations of all these men, to whom such colossal interests have been entrusted by the united voice of the peoples on whose behalf they speak?

Is it not so when we look at home? For now we are finding that Peace has its problems as great as the problems of war. The sad, the sadder part of the entire sadness of these movements of masses of men and women in our time is not merely—though that is bad enough, God knows—the exhibition that these movements provide of the deepseated antagonism that rules in the hearts of multitudes towards their fellow men on these tremendous social and industrial problems. There is something deeper than that, I think, which in thoughtful minds provokes a great sadness, and that is, the discredit that seems to be brought upon hard work, the way in which work seems to be looked upon as a bad thing in itself, and that if one can only do less work and get more for doing it, then we shall be in a happier state than we would be if we gave every flying hour something to keep in store, and entered into the great secret which I believe is a profound secret in the construction of human life, and that is, that he is the best man who works hardest, and he is the miserable man whose life mostly belongs to arm-chair repose, with a calm and cynical outlooking upon the conflicts of his fellows in the great world of employment.

What will settle these tumults? The answer, of course, is that it is the Church's business to settle them; so we are often told. An Englishman, when things are not going well, loves in his own large, good-natured way to have a kick at somebody, and the Church is found to be the meekest of institutions, and the Church must be kicked for its failures to prevent all these domestic and international calamities which are troubling us so much to-day. But will you allow me—I will not apologise for saying it—to say that a strange thing has happened in our land with regard to this very question of the Church's entering into the task of settling the social problems of the hour? There is synchronising with the weakening of the Church's influence to-day an increased interest on the part of the Church in, and an increased interference upon the part of the Church with, the problems that divide men socially one from the other. Since the social gospel assumed the uppermost place in the Christian pulpit, to my mind,—I may be wrong, and I am prepared to be shown if I am wrong—the influence of the Church at large upon the consciences and hearts of men has receded and receded considerably.

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* Address given at the Queen's Hall United Meeting for Prayer for the Peace Conference, the Industrial Unrest, etc., February 3rd, 1919.

What is the Church's task? I have emphasized her task of Prayer. I unhesitatingly say, speaking of the Church in the larger sense, that her task is not to settle problems of the industrial world. That is not her business. Rather is it her business—like the sun shining in his splendour in the noon-day heavens, pouring upon employed and employer alike, pouring upon the great estates of the wealthy and the little cottage gardens of the lowly, pouring his light and his warmth and his beauty, yes, and his power upon all classes, and thus creating the glad and beautiful atmosphere of the summer day which all men rejoice in—that to my mind is the Church's task—living a life, delivering a message and thereby creating an atmosphere in which these tremendous conflicts shall cease to be.

Nor is it her business, I submit, to provide amusements for the world or for her own members. I do not find that where she gives her heart and soul to the task of amusing men that her real power is to any extent increased. It may be quite the opposite. Nor is it her task to deliver messages on moral philosophy from her pulpits, whether they be pulpits of the Established Church, or of the Free Churches. But I submit, as a guide to our prayers not only while we are here, but to our private pleading with God in the little rooms where our life is lived, and where our contact with Him is day by day renewed—I submit that our task is to live a life, to life the life of Jesus Christ upon the earth, with Him in us. For it is no mere pretty illustration that the Church is "His Body." If she is His Body she is His hands to work with, she is His brain to think with, she is His feet to walk with, she is His voice to speak with. That is what is missing to-day.

Men are discussing the *kenosis* of our Blessed Lord. If we knew a little more about the emptying of ourselves we might possibly understand a little better what the Apostle means when he speaks of our Lord emptying Himself of His glory. I here interpose something. It is the way of every British citizen who has something burdening his soul to write to the *Times*! I wrote a letter to the *Times* at the time of the National Mission, and I said I believed much blessing might result—such is the impertinence of mediocrity—if some forty or fifty highly paid ministers of the Church, or officials of the Church, emptied themselves of their high positions, placed themselves at the disposal of the spiritual leaders of the land, and said: "Here we are free; we want nothing but just our food; a pair of shoes to wear, and an umbrella to protect our heads in the hour of rain and storm; and we will go out through the villages and cities of England with the marks of sacrifice and emptiness upon us, and we will tell men we have done this because we passionately believe that it is what Jesus Christ would do if He were here upon earth—Who made Himself of no reputation, and took upon Himself the form of a slave, and emptied Himself of His dignities and glories, that He might really thereby prove to men that He loved them, that He was prepared to prove His love by His death for them." But that letter never went in! I was prepared to be one of those fairly well paid persons myself, ready to give up what I greatly valued. But, as I have said, the letter never went in. I showed it to a man in whose judgment I have great confidence, and he said: "Don't be a fool! You will only be denounced through the length and breadth of the land as a visionary. People will only say what a multi-millionaire in disguise you must be!"

But this leads me to three things that I think are the special need of the Church to-day. The first is—*Convictions.* Convictions are in a very dilapidated state to-day. As I came through Grosvenor Place from Victoria this morning I saw those beautiful houses bearing marks of the War upon them. To speak simply, they did not look like what they looked like five years ago. So, it seems to me that our convictions are in a poor way just now. They need renewal. What do I mean by convictions? I mean our certainty as to the reality of sin and the only remedy for sin—the atoning sacrifice of Jesus Christ; convictions as to the tremendous realities of eternity; convictions as to the authority, supreme and imperial, of the Holy Bible; convictions as to the certainty of judgment. I think we will do well to pray when we go home, to ask that these dilapidated, impaired, crumbling convictions may be renewed in all our lives. And let me say in this connection that no conviction is worth holding unless you are prepared to make sacrifices for your convictions.

That brings me to the second of our needs—*the need of more love;* not theological love; not the love that palpitates in hymns, throbs in the prayer meeting, and goes out into the ice again outside; but the love, the passionate love for Jesus Christ that He has a right to look for in His redeemed people. That is the first and indeed the only condition of Christian Re-union. Re-union will not be effected by collecting a number of men of opposite attitudes towards tremendous problems of the soul and the Church, and tying nice silken threads round them while they are all looking in different directions and saying they are united now. The great surgeon will always expect the wounds of the patient to heal from within outwards, or from below upwards, from the deepest part to the surface. What we need to-day is more love. I do not know how you feel about it, but this is to my mind vital—not the love, I say again, of hymns, but the love that spends, that sacrifices, that yearns, that suffers, that seeks and that saves. *Convictions*—yes, and convictions that we make sacrifices for; and *love* that is real, the burning love of God for the world, reproduced in the love for men that claims in theological speech to have God in it.

And then *enthusiasm.* The enthusiasm of the redeemed life ought to be a great reality—an enthusiasm for our great commander Jesus; an enthusiasm for our great cause, the cause of the bringing of men and women into the happy, united, satisfied family of God, dwelling under His smile and in vital union one with the other; an enthusiasm for lifting up those who are down; an enthusiasm for sweeping the streets of London clean of its horribleness; an enthusiasm for the Church, I mean the larger Church; a more compassionate and all-compelling enthusiasm for the cause of Christ, which is the cause in which the whole temporal and the whole eternal welfare of the race for which He died is inseparably bound up.

Notes.

Seventy-third Anniversary.—We are glad to be able to announce that the Seventy-third Anniversary of the Alliance will be consummated at the Queen's Hall on Tuesday afternoon, May 6th, at 3 p.m. It is fitting this important occasion should find its setting in the atmosphere of praise and prayer, and be followed by a second great evening meeting in the same Hall in continuation of the monthly devotional meetings which the Alliance has been privileged to arrange since the War commenced. The Chairman at the Afternoon Meeting will be Sir Andrew Wingate, K.C.I.E., and the speakers the Bishop of Sodor and Man (who is at present visiting the armies of occupation in Germany, and after his return is coming to London from the Isle of Man specially for this occasion) and the Rev. R. C. Gillie. We hope also to have the presence and hear the voice of our honoured friend and joint Hon. Secretary, Prebendary Webb-Peploe. We hope all our members and friends will make a point of attending, particularly those who may be in town specially for the Annual Meetings of the C.M.S. and the British and Foreign Bible Society, which respectively immediately precede and follow the Anniversary of the World's Evangelical Alliance in the same Hall.

In the Evening, at 7 p.m. on May 6th, we hope the Chaplain-General, Bishop Taylor Smith, will be able to preside, official duties permitting. This evening meeting has been arranged in the interests of those unable to attend a morning or afternoon meeting, and we hope many business men (with their wives and children, if possible), also young people engaged in business during the day, will make special arrangements to be present. There will be special singing by a quartet (with boy's voice) of the choir of St. Paul's Cathedral. Please help to make both meetings widely known.

The Ordinary General Meeting of the World's Evangelical Alliance (British Organisation), for the transaction of business only, will be held as usual at the registered offices, No. 19, Russell Square, W.C.1, on Thursday, April 24th, at 2.30 p.m., to receive the accounts and balance-sheet and reports of the Executive Council and the Auditors; to elect the Honorary Officers and the General and Executive Councils; to appoint the Auditors and to fix their remuneration; and to adopt the following Resolution, which will be proposed as an Extraordinary Resolution:—

> "That Article 17 of the Articles of Association be amended by deleting the word 'General' in line six thereof and to substitute the word 'Executive' in lieu thereof."

The said Extraordinary Resolution will be submitted for confirmation as Special Resolutions at an Extraordinary General Meeting of the Association to be held on Thursday, May 22nd, at 2.30 p.m.

Prebendary Webb-Peploe's Retirement.—A memorable meeting was recently held at St. Paul's Church Hall, Onslow Square, S.W., to bid farewell and to present a parting gift to Prebendary Webb-Peploe on the occasion of his resignation of the incumbency. The room was crowded. A verbatim report of the proceedings has been published. The Bishop of London presided over this gathering, which was pervaded by a truly evangelical spirit throughout. Bishop Ingram was, as usual, splendid, and paid warm tributes to Prebendary Webb-Peploe, every word of which, and more, was deserved. Long may the Prebendary live to enjoy the handsome gifts bestowed upon him. We have drawn attention to the presence of the Bishop of London in the hope that the fact will influence those who speak uncharitably concerning the Bishop of London, and criticise and even attack those whose conscience enables them to believe it possible to disagree on matters of doctrine or principle with some eminent servants of Christ, and yet in the spirit of love and large-heartedness to pray for and with them, esteeming them very highly for their works' sake. We cordially commend the printed report of this memorable farewell meeting to our readers. Copies, price 3d. each, may be obtained from Rev. A. H. Abigail, 44, Altenburg Gardens, S.W.11.

Presentation to Rev. R C. Gillie.—Another memorable meeting, but happily not of a farewell nature, was recently held at Marylebone Presbyterian Church, when its honoured Minister, Rev. R. C. Gillie, M.A., was presented with a cheque for £366 in slight recognition of his devoted services and personal sacrifices during another year's work. The presentation had been kept secret from Mr. Gillie, and took him completely by surprise. The Right Hon. Sir Donald Maclean, K.B.E., M.P., made the presentation in the presence of an audience which filled the Church Institute. The World's Evangelical Alliance is privileged in respect of its Honorary Officers, and we have felt constrained to draw attention to these two occasions and their deep interest respectively to wider congregations.

Garden Meetings.—We desire to remind our readers of the favourable opportunities afforded by the coming summer months for the arrangement of garden meetings of a united character, and of their adaptability to the interests of the World's Evangelical Alliance. Local cities,

towns, and even villages may thereby become impressed with the supreme need and value of Fellowship, and their arrangement, by thus bringing together official representatives of the Christian Churches, both ministerial and lay, be a helpful stimulus to Christian Union and Co-operation. After all, how can we become united if we fail to meet and to know one another? This fusion of those who hold the Head, Christ Jesus, has ever been a main object of the work of the Alliance. Now that the War is over, and pressing war claims are secondary to emphasis upon the things which accompany Salvation and the coming Kingdom of Christ, we trust more attention will be paid to such gatherings. If any of our readers, in any part of the country, are able to arrange such a gathering, or to offer the use of their garden, the Council will gladly assist and send a suitable deputation to speak. Correspondence hereon may be addressed to the General Secretary.

The Issues of Peace.—While Foreign Missions, in the generally accepted use of the term as implying the evangelisation of non-Christian peoples, demand increasing attention and support, there are countries, and colonies, of equal importance and claim upon united prayer and practical effort. In some the battle for Religious Liberty has yet to be fought. In others, the march of events, partly arising from the War and the end of autocracy, have created opportunities unimaginable in 1914 and so far unresponded to in 1919. Almost the whole of Europe presents a field for activities constituting responsibilities and unexampled claims. What share is Evangelical religion going to take in the coming period of reconstruction? What amount of self-sacrificing giving and going is available to answer the call? Other interests are in the field. The situation creates a new and pressing claim upon all who realise the power of an open Bible and the right of every man, woman, and child to read it and to worship God in the light of its teaching, irrespective of false ecclesiastical claims or excommunications. While huge funds are being appealed for to substantiate Christian effort in the Homeland, we should like to announce preliminary and generous gifts towards a Peace Emergency Fund for European evangelisation. Finance is the crux of the matter. Already appeals for sympathy and help in reconstruction are reaching us from many parts, and no responsible Council or Committee can respond or plan without substantial funds behind them. We shall have more to say upon this subject later. In the meantime, we hope our readers will make it a subject of special prayer. Quite recently a valued friend of the World's Evangelical Alliance suddenly called Home left an estate approximating half a million pounds. We speak in no spirit of criticism, but who can do other than reflect upon what £5,000 of that amount might have rendered possible to the living agent if apportioned during life to the cause of the Gospel in Europe and regions beyond? And it might have been earmarked accordingly. If the suggestion is reasonable concerning so large an estate, it is equally reasonable concerning lesser sums—goods too often "laid up in store" without due consideration of the warning: "This night thy soul shall be required of thee, and then whose shall those things be?" After all, how *practical* religion—and particularly evangelical religion—may become! If those who have the stewardship and ability exercise the foresight and generosity, how great must be the recompense of the reward beyond!

Malta.—One country calling for particular attention in evangelical development is the island of Malta. Our readers are acquainted with its religious history and needs, also with the particular interests of the World's Evangelical Alliance in this connection. Unfortunately, the situation has been and is of such a nature as to render accounts of evangelical work and progress on the island difficult, if not impossible. But difficulties, and even seeming impossibilities, are being surmounted, and if funds are forthcoming, we hope much more may be done. The Council have asked the General Secretary, if circumstances permit him to leave London for a short period during the summer months, to visit Malta, and to include a visit to North Africa, where another agent of the Alliance is stationed and doing useful work. It is now some five years since Mr. Gooch visited these countries and stations, but work has been quietly and successfully proceeding, and gives hope of developments. Again we ask special prayer that all proposals may be attended by the wisdom and guidance of God.

Russia.—We were glad to read in a recent issue of the *Times* an eloquent appeal for sympathetic judgment concerning the situation in Russia from the pen of our late British Ambassador, Sir George Buchanan, G.C.B. True, it is a situation puzzling alike to our ablest statesmen as well as to those of the United States of America and other countries. In the words of our Prime Minister, "Russia has gone to pieces"; she lies utterly prostrate. We may quote a significant verse composed by some unknown friend of Russia as an addition to the well-known hymn "God the all-terrible," set to the tune of the Russian National Anthem:—

"God the all-merciful, Russia lies bleeding,
Stabbed by her traitors, and mangled by foes;
Here as we bend, before Thee interceding,
Look on her agonies, pity her woes."

Without hesitation we say that Russia is worthy of this attitude on the part of British Christians, and of others. Space forbids the collation here

of facts to justify this statement, but at the present moment there are two Russias—true and false. Bolshevism is, we trust, a passing phase. In any case, vast numbers of her population of 182,000,000 are firm friends of the Allies, as of justice, right, and progress. Their tears are their meat night and day as they look out upon the unholy grip into which their beloved country has fallen. This is the political situation. We may and must regard the religious situation from the Supernational standpoint (a new word with particular significance to Europe now that the War is over and Peace is in sight). "Whether one member suffers, all the members suffer with it." Such is the fellowship of suffering and succour which belongs to the Church of Christ. News has reached this country from some of our fellow-Christians in Russia. We do not mention them by name for obvious reasons, but they need our prayers and our help; they ask for both without stint. Homes have been looted, imprisonments for no other offence than friendship with British sailors and other representatives of the Allies have been experienced. Flight has been possible to a few only. A recent lecture by the General Secretary hereon, delivered at the Alliance House, aroused some interest of a practical nature. It will, we trust, prove preliminary only to greater interest when the progress of events makes it possible to speak more definitely concerning the needs and opportunities in Russia now that the reign of autocracy has ended and religious freedom, although temporarily subdued by the acts of Bolshevism, has automatically arrived. In the meantime the Council have considered the immediate present and have given instructions for all possible to be done in the way of sending help and supplies. It is, however, the same old story. We can only do as much as is possible with such funds as are in hand.

Missionary Reunions.—Three most helpful Reunion Meetings have been held at the Alliance House since the New Year commenced. On Thursday, January 9th, "Medical Missions in Syria and Palestine," with special reference to the Lebanon Hospital, Asfuriyeh, was the subject of an address, illustrated by limelight views, given by Miss Alice M. Gooch, the chair being taken by Dr. R. W. G. Masterman. The work of the Lebanon Hospital among the mentally afflicted of Syria and Palestine is international and interdenominational, an interesting feature being the site and disposition of the Hospital, which is on the slopes of the beautiful Lebanon Mountains, the buildings being sectional, representative of various countries, including Great Britain, United States of America, Switzerland, Holland, etc. The Hospital has a proud War record (of which more will be heard), and its Medical Superintendent, Dr. Watson Smith, has nobly stuck to his post throughout, having been permitted by the Turks to carry on, subject, of course, to restrictions which must have been as fraught with danger as trying to endurance, having regard to the isolation from wife and children and all outside sympathy. The Hospital is the only one of its kind in Syria and Palestine, and its wards and work represent a beneficent feature of the earthly ministry of our Lord, who went about doing good "and healing those who were oppressed."

On Thursday, February 13th, Miss A. Marshall, lately returned from Armenia, having spent four years of the War an eye-witness of the sufferings of Armenia, kindly represented the Friends of Armenia and spoke on "The Tragedy of Armenia: What I saw in Turkey." The chair was taken by the General Secretary, supported by the Hon. Mrs. Alistair Fraser, a Vice-President of the Friends of Armenia, who warmly commended the work, and Mr. R. Wright Brooks, the Hon. Treasurer of the Society.

On Thursday, March 13th, the General Secretary, Mr. H. Martyn Gooch, gave a lecture on "Revolution and Religion in Russia, with special reference to Religious Liberty." The chair was taken by Mr. R. C. Hart-Dyke, Hon. Treasurer. Reference is made to Mr. Gooch's lecture in the preceding "Note" entitled "Russia."

Religious Liberty in Hungary.—The Executive Council have now before them the subject of the preservation of the autonomy of the Reformed and Protestant Churches of Hungary. These Churches include the Hungarian Reformed Church, the Hungarian Lutheran Church, and the Baptist Churches of Hungary. It will be realised how difficult the subject is at this particular time, having regard to the unsettled state of South-Eastern Europe, and questions of resettlement of territory arising out of the War, the answers to which must largely depend upon the deliberations transpiring in Paris and the course of events in the near future. Since this matter first came before the Council of the Alliance, Hungary is reported to have succumbed to Bolshevist influence. Nevertheless, the fact that the Protestant Churches of Hungary, numbering four million adherents, are in danger of losing their freedom, and have appealed for our help, as well as that of the sister Churches of the West, is reason for giving to the appeal the earnest attention it is receiving.

Welcome Visitors.—The partial return of travelling facilities is already responsible for the presence in London for shorter or longer periods of representatives and friends of the Alliance in countries of Europe and beyond. We have recently welcomed at the Alliance House a deputation from the Dutch Branch of the Alliance, including Dr. Pont, the indefatigable President of the Branch. Later we received a visit from Revs. R. Réne van Ouwenaller and L. J. van V. Vyk, representatives of the Dutch Bible Society.

Dr. Karl Fries, of Stockholm, was a welcome visitor recently, bringing greetings from the Scandinavian Branches and proposals for reconstruction, which are receiving careful consideration. Dr. Mason North, President of the Federal Council of the Churches of Christ in America, is also here on a visit, and as the summer months approach we anticipate other arrivals. There is much to be done both in coming and going, and we trust it will not be long before the political situation will make it possible to suggest an International Conference on Alliance lines, larger or smaller as the facilities may dictate, and in some convenient centre, possibly London. We must draw together, even if content with small beginnings. The World's Evangelical Alliance should be the stronger and greater for the experiences of the furnace of War, and if temporary estrangements have been necessary through its fiery trials, nothing can finally separate those in all lands who belong to Christ. To all such the Alliance turns, and will continue to exercise the healing rays of love.

Mansion House Meetings—A memorable meeting to close the series of united War Prayer Meetings arranged by the Alliance at the Mansion House during two successive Lord Mayoralties was held on March 17th, at 3 p.m. The Lord Mayor, the Right Hon. Sir Horace Brooks Marshall, LL.D., presided, supported by Alderman Sir Lulham Pound, Bart., Sir T. F. Victor Buxton, Bart., Revs. R. C. Gillie, M.A., Dr. J. Stuart Holden, W. Y. Fullerton, W. Fuller Gooch, the General Secretary, and others. We cannot do better than reproduce the report of this meeting which appeared in the *City Press* of March 22nd, including as it does the greater part of the Lord Mayor's address, and reference to the thanks which Mr. Gillie returned on behalf of the Executive Council for the privilege enjoyed and successfully carried out by the Alliance.

GOLDEN CHAIN OF PRAYER.

BUSINESS MEN AT THE MANSION HOUSE.

"The Lord Mayor presided in the Egyptian Hall of the Mansion House on Monday at a prayer meeting organised by the World's Evangelical Alliance. He reminded his hearers that the first of the meetings was started in the time of his predecessor at a very critical period in the history of our country. Nothing could be more desirable or more appropriate at such a crisis in the nation's history than that men and women should meet in the centre of the Metropolis to send up their petitions to the Most High for help and guidance to the nation. Those prayer meetings reminded busy City men and women of the object and power of prayer; and kept to the forefront the important effects of the Christian faith among conditions where material things tended of necessity to absorb attention. That must always be the case in a great commercial centre. It was a good thing when business men and women were reminded of the necessity of prayer. Surely it was not derogatory to a man's dignity that he believed in prayer. The meetings for prayer in the heart of the business world would have a healthful and refining influence upon the activities of City life. We lived to-day in the midst of great movements concerned with national and international relationships, with industrial affairs, with commercial interests, with social habits and customs, with the welfare of our particular churches, and with the personal religious attitude of individual men and women. People were thinking to-day more than ever before of what must be the future of our nation. He had no fear for the nation if it placed before all things a belief in a beneficent and all-ruling Providence. We had seen in Russia particularly how ghastly a tragedy might result when people sought a solution of imperative problems under evil leadership. Those who believed in prayer believed in an omnipotent and all-wise guidance that would never fail humanity, and it was the best possible leadership for any man or woman to follow. It was to seek that guidance in these days of unbelief that these meetings had been held. Many of them felt that if the golden chain of prayer that linked earth to heaven were severed, a sense of overwhelming loneliness and helplessness would come upon the world. The holding of such meetings in the heart of the City of London, and at the Mansion House, which was recognised as the centre of many philanthropic and religious movements, could not fail to have a helpful and beneficent effect on the affairs of our nation. (Cheers.) Alderman Sir Lulham Pound, Bt., read a passage of Scripture, and several prayers were offered. The Rev. R. C. Gillie, in proposing a vote of thanks to the Lord Mayor, said they had to thank his Lordship not only for his hospitality, but for his personal presence, and for the help afforded by his personal faith and conviction. It struck him that the Lord Mayor was a kind of "house father," and that they were members of a great religious family gathered round him. There was something home-like about the meeting."

The Queen's Hall Meetings.—It is the intention of the Council to create a break in the Queen's Hall United Meetings for Thanksgiving and Intercession after the two meetings already announced to be held on May 6th at 3 and 7 p.m. We simply announce the fact here, hoping in the next issue to include a retrospect of this series of remarkable meetings created by the War and continued throughout with untold bearing upon its course and issues. To God be all the glory. The decision to close the meetings, at least during the summer months, has been taken on various grounds, including the fact that during July the interior of the Queen's Hall is to undergo redecoration and slight reconstruction, and hence it will not be available. We hope every possible reader will make an effort to attend the closing meeting of what may perhaps be termed "the

first series." The future will reveal its own necessities, and guidance will be forthcoming in meeting them. In any case, the Queen's Hall has been spoken for a meeting or meetings on Tuesday, October 7th (D.V.). Who can foresee the situation so far ahead?

Telegram to M. Clemenceau.—The meetings at the Queen's Hall since the last issue of EVANGELICAL CHRISTENDOM have each provided special features which might call for comment at length if space permitted. We must rest content in summing them up as remarkable gatherings, full of life and power, and, as usual, no hitch marking the arrangements. We would it were possible to include all the addresses. We include three in this issue, and hope to be able to give others later on. The address by Sir Alfred Yeo was striking. In addition to reprinting it as a booklet (which can be obtained from the Office), it has been suggested that a copy should be sent to every Member of Parliament. Sir Alfred Yeo is quite willing for this to be done, so if any of our readers who value the message of "The Cross and the Crossways" set in the stirring words of a Member of Parliament would like to assist the cost, we shall be glad to hear from them. The cost will be about £10.

From the meeting on February 4th the following telegram was, by a standing vote, despatched to M. Clemenceau, President of the Council of Ministers now sitting at the Peace Conference in Paris :—

> "Christians of all Churches assembled at the Queen's Hall, London, for Prayer for the Peace Conference and its issues, ask that you will convey to the Conference this expression of their intense conviction that united Prayer which, linked to wise and courageous leadership and the valiant deeds of those who have nobly served and suffered has secured the winning of the war, can avail to bring to a successful issue the deliberations and treaties of Paris and Versailles to the establishment of lasting Peace according to the law of Christ for the future brotherhood of nations and peoples, and for blessing to the world. For this as Churches and Christians we continue in united Prayer to Almighty God. Lieut.-Col. Sir Alfred Pearce Gould, K.C.V.O., Chairman."

Progress in Liverpool.—Under the able and energetic leadership of Mr. T. A. Leigh, the Liverpool Branch is making progress. A most successful annual meeting was held recently at the Church House, the report of which (from the *Liverpool Courier*) follows":—

> "The Bishop of Sodor and Man, who was the principal speaker at the annual meeting of the Liverpool branch of the World's Evangelical Alliance, yesterday, at the Church House, in appealing for closer Christian unity, said in the past there had been too much competition among the churches and too little co-operation.
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> "All denominations were represented on the platform, and the Rev. H. Atkinson (president), who took the chair, said that greater work was being done by the Alliance to-day than ever before, and there was a growing desire on all sides for closer unity.
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> "The Bishop of Sodor and Man said they met as Allies. However much they might differ in their modes of worship, they were not opponents, but colleagues. There was no division among them on the great verities of Christianity, and it was due to a variety of circumstances that they differed in their interpretation. The verities were greater than the differences. Differences existed they knew to their cost, otherwise why should they call themselves by different names?
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> "He was the last person to ignore these differences, which ought not to divide Christian people as widely as they had done. In the future, more than in the past, they must accentuate their unities.
>
> A WIDER OUTLOOK.
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> "They wanted less bitterness, and he pleaded for a wider outlook. The impression they as a great Church created in the world was unfortunate. Many people were disposed to regard them as so many contending factions. Their unhappy divisions fostered a great deal of suspicion. Such an agency as the World's Evangelical Alliance was more than ever needed.
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> "As a step towards reunion he regarded the alliance as an important stage in the process. A disunited church was a contradiction of terms, and was contrary to the will of the Lord. It was injurious to the life of the Church. Spirit union was essentially necessary, but it was incomplete and ineffective, accomplishing much but not all. The sources of their division might be partly attributed to history, to habit, and environment, and to other circumstances. They were not wholly responsible for the present disunited state of Christianity. He believed that the Nonconformists could teach the Church of England a great deal, and in turn the Church of England could teach Nonconformity much. Great movements were taking place on every hand, not merely those heading in the direction of anarchy, but those leading to union and happiness. Governments were making order out of chaos, light out of darkness, life out of death, and union out of disunion. The alliance stood for loyalty, charity, and unity."

We look for Branch activity now that Peace is in sight, and for the formation of new Branches in many parts. The subject is receiving attention, and the General Secretary at Headquarters will be glad to hear from all and any able to assist. He is hoping shortly to visit Ireland, also Scotland.

The Week of Prayer Abroad.—The Executive Council have recently received letters from many colonial and foreign centres conveying most encouraging accounts of the observance of

the Universal Week of Prayer. We regret the limitations of paper and space make it impossible to print them. The Council specially thank those at home and abroad who responded to the request that thankofferings might be taken at one special meeting, and these have come to hand from parts as remote as Chefoo, North China, Shanghai, Madagascar, Greece, Hamilton, Morden, and Quebec, Canada, also many home centres. To one and all warm thanks, and *Laus Deo.*

Spiritualism.—The prominence given by the daily Press to the subject of Spirit manifestations may be taken as an indication of the hold psychical phenomena has taken upon the minds of the public. It is not the custom of the Press to apportion space, especially in days of paper scarcity, to subjects of passing or surface interest. True, some papers expose the tricks too often played upon shallow minds and victims of neuro-psychic temperament, but there are Spirit manifestations false and true, and both are deadly enemies alike of physical and spiritual health. We do not doubt the possibility of getting into touch with the other world, or rather, that portion of the ethereal space which is indicated in Ephesians vi. 12; but we not only doubt, but deny, the possibility of touch or talk with departed relatives and friends, except, as may quite reasonably be supposed, by impersonation. In any case, the Christian touches these things at his or her peril. We know of lives ruined thereby, of testimony weakened, of penalties incurred too terrible to contemplate. Thanks are due to every influence which tends to expose the dangers and evils of Spiritualism. Messrs. Maskelyne and Cook, who still maintain a variety entertainment of clean repute and perennial delight to young people (and their elders!), deserve acknowledgment of their repeated offers to reproduce and dissipate the phenomena often attributed to Spirit manifestations, but this is not sufficient to stamp out an evil which is growing apace and calls for repeated warnings. Those who need instruction hereon are advised to read and circulate two pamphlets published by the Alliance, and obtainable from the Office (see advertisement pages)—"Spiritualism," by the late Bishop Hassé, D.D., and "Spirit Manifestations," by the late Sir Robert Anderson, K.C.B., LL.D.

Return of Lieut. H. W. Hall.—We are glad to announce the safe return from Egypt of Lieut. Horace W. Hall, a member of our Office Staff, who joined His Majesty's Forces on the outbreak of the War, and after a period of service as a private in France (with the Civil Service Rifles) was awarded a Commission in the 1/7th Essex Regiment. Lieut. Hall has been stationed in Egypt for the past two years, where he has seen much active service. He has now been demobilised, and returns to his work with the Alliance to take up the duties so efficiently and faithfully performed by the late Mr. C. G. Barton.

In Remembrance.—It is not possible to record all the losses suffered by the Alliance through the removal by death of its members and friends. Recently these losses have been frequent and real. Among those called Home are Sir Robert Anderson, K.C.B., LL.D., and Sir A. H. L. Fraser, K.C.S.I., both Vice-Presidents; Captain Wade Thomson, a loss to the Irish Branch as well as to London, and Mr. H. W. Maynard, of Wimbledon, both members of the General Council; among valued members, Rev. Isaac Levinson (Secretary of the British Jews' Society), Mr. Duncan Davidson, of Inchmarlo, and others, of all of whom it can be said—

"Part of the best have crossed the flood,
And part are crossing now."

COMMON PRAYER.

LET US PRAY:—

That the concluding deliberations of the Peace Conference in Paris may be guided towards unanimity and issue in lasting Peace.

That one of the results may be the establishment of Religious Liberty in Europe and throughout the world.

For the Protestant Christians of Hungary in their appeal for the preservation of their Churches and full Religious Liberty.

For the work of Reconstruction throughout Europe, especially its Evangelical interests, and that funds may be forthcoming to meet the urgent appeals and demands occasioned.

For the Annual Meeting of the Alliance on Tuesday, May 6th.

For the general work of the Alliance in the interests of Christian Unity and Co-operation, and for all its living Agents at home and abroad.

The Cross, & the Crossways.*

By Sir ALFRED W. YEO, M.P.

I REALISE some little nervousness in addressing a gathering like this. As one realises those upon the platform among whom he stands, it makes one feel that these questions this afternoon might have been so easily left to abler hands or more eloquent speech. But, because I believe in the Christ of God as the only cure around which the healing for the world's ills centres, whatever be our view politically, socially, or otherwise, I sincerely believe that if men and women would but get a view of the Cross of Jesus Christ, a good deal of our difficulties would vanish into air. I believe that the bottom of all our industrial unrest to-day is because God has been left too little in the account. It matters not whether you agree with me or no; that is my own view, and I am not ashamed to stand upon that ground to-day—that if God had been given more account and been considered more, the world would not be in the state in which it is to-day.

I have nothing to say about the desire of men and women to get on in life. That is an ambition we all have, whether we are Christians or not. We have all a desire to get through. Only, some like to get through sooner than others, and some do not mind how they get through.

But I believe that the nation and the Church are at the cross-roads in their history, and if they do not watch, they will take the wrong road. That is what we have got to look after. Whichever way they turn, they are faced with this: On the right they are faced with blessing and unbounded success in the kingdom of God; but if they turn to the left they are faced with disaster and eternal ruin. That brings me to say this: That however much we may in the House of Commons pass measures for social reform, my own honest conviction is that the only way to put the world right is to get the people right themselves. Get a man right at the centre, at his heart and life—get him right there, and he will at once begin to change his own circumstances.

Not being a parson, I am rather nervous about taking a text. But one of the prophets in that old Book, which I love and reverence very much—I owe all I am, and any position I may occupy, to my attachment and fidelity to that Book—the prophet has there finely said, "Remember this, and show yourselves men." Even a parson said to me the other afternoon, "Where do you find that?" I am reminded of the four and a half years through which this country has just passed—the darkness, and stress, and worry, and anxiety, and sacrifice galore. Blood has been shed like rivers in order to give this nation and the nations of the world, so we are told, equity and justice, liberty and righteousness; and if we do not watch it, permit me to say, we shall throw it all away within the next few weeks, if sanity does not come into the minds of the people. I bid you as one of yourselves this afternoon that you would look away from the strife and worry and stress and burden of life to the Man who can put the world right, if the world will let Him—Jesus Christ. His is the only cure, the only remedy, the only social reform that is going to stand the test of all time. In the future reconstruction and in the future peace of this great world in which we live, I may stand alone upon this platform and repeat that if God is not in it, it will be a very poor peace and a very poor reconstruction policy. You have got to give Him some account. I ask, without being irreverent, give Christ a chance in these things, and then we shall make a change in the world the like of which we have not seen. We shall get the "new Jerusalem," but not without God; a new England, but not without Christ; we may do all we can to make the social conditions of the people better, but they will be worthless if Christ is not in them.

I was delighted to hear the Chairman say that from the moment that the people began to pray and the nation got back to prayer—never from that day to this have we had a single set-back in the whole war. That inevitably follows. That takes one back to the old Book again—and, after all, it is the best and safest guide—for I read somewhere in Jeremiah that when the people of Israel went out and took God with them, they succeeded, and when they went out and left Him behind, they failed. What is true in the history of the past is also true of this great nation. We have the finest Army, we have the finest Navy, we have the best and bravest of sons upon the sea and upon land. But I want you to realise, if you will from an ordinary layman, that though I value all these things and accept them as the highest tribute of the national good, I am bound to say this—that if God is not in them, these things will be worth very little. Your powder and your shot will be as nothing if God is out of the account. I remember once being at a great meeting—I think my friend the Chairman was there too—where that great man General Smuts was one of the speakers. In the magnificent address that he gave us I recollect the great tribute he paid to the Army and Navy, to all the British forces from all parts of the world. Just before he finished he said, "It is not the magnificence of your Army and Navy, or the bravery of your men, but it is that unseen spiritual power that we call God that is going to win the victory." That is what has done it; that is what is going to finish it. If God is in it we shall have a peace worth having. There are our rulers in Paris who need all our prayers, who need all our sympathy, and I ask to-day that our criticism of them may for the moment cease, and let them settle down and make a peace that shall be lasting; and then, when it is over and finished, if you desire to criticise and find fault, you will be able to see, after the event is over, that it is easier to say to-morrow what ought to be done to-day, because you know already. This afternoon, as one who endeavours to take the right

*Address given at the Queen's Hall, March 4th, 1919.

view of things that are going on in his own country, I am bound to say this to you without any feeling or without any heat: If the future of this great Empire, and if the future life of the people are only moulded and shaped upon the lines of the kingdom of God, I have no fear of the ultimate result. What we have to do is to give the first consideration to the kingdom of God. Make that the first principle, the guiding star, the principle on which we shall set out to mould and shape the future of our boys, the future of our girls, the future of our womanhood, the future of our manhood, building it up and shaping it on the lines of the kingdom of God, and then we need have no fear as to the future of the people who shall inhabit these islands.

I cannot help saying that there is undoubtedly for the world the greatest uncertainty industrially that the nations have yet ever had to face. No one can tell or prophesy what is going to happen within the next twenty-four hours. Underneath there is the spirit of something. Let me say here to a Christian audience that I believe deep down at heart the working man is as sound as you and I; he is right. It is not the working man that I have any fear for. It is the insidious, devilish poison that is being disseminated within our land, and which is trying to undo not only the Constitution but the goodwill of the people generally. Call it by what name you like, it is here, and all the calling of names in the world will not cure it. The only way to get rid of it is that every one of us who are Christian men and women shall take our stand against it in the strength of Almighty God. That is the only way to cure it. I am not going to say a single word against those who differ with me. But I repeat that I believe the Church and nation are at this moment at the cross-roads in their history, and I pray God that they may both take the road which will be under the Divine blessing, and so be guided of God for the future of this nation. If we take one step on the wrong track at this moment it will be fraught with disaster the like of which we shall never be able to undo. It will need all the prayers—I have two minutes yet; you need not worry about the time; I watched myself when I got up—it will need all the prayers of the Christian Church, it will need all the prayers of individual Christians to help to steady this nation, to help it over this time of difficulty and distress. It is possible that within the next two or three weeks we may see the greatest contentment coming out of all these conferences that has ever come, if commonsense and wisdom are exercised by masters and men, and they sit down round the table and hammer the thing out, instead of causing strikes and difficulties and industrial trouble.

I do ask you to realise that as Christian men and women you have some responsibility in these things that are material as well as in things that are spiritual; and it is our duty as Christians to stand side by side with men who are endeavouring to do right and to run this State on righteousness and for the good of the people generally. It is our duty not to live in the heavens, but on this earth, and endeavour to make men feel that our religion, our Christianity, is a practical, commonsense thing, and meets the need of human life to-day. Because I believe that is the cure for all industrial ills, for all social ills, for all the ills of the country generally—because I believe their cure is to be found in the Cross of Jesus Christ, I am here this afternoon to say that I am not ashamed of the Gospel of Christ, "for it is the power of God unto salvation to everyone that believeth."

RECONSTRUCTION.

"O see that ye build squarely
When the time for building comes,
With square-hewn blocks of righteousness
And cornerstones of faithfulness
And girders strong of righted wrong
And the blood of martyrdoms!

And build on the One Foundation
That shall make the building sure,
The Rock that was laid ere the world was made,
Build on Him and ye build secure."

The Issues of Peace:

Thanksgiving and Thanksliving.

By The Right Rev. BISHOP TAYLOR SMITH, C.V.O., D.D.

(Chaplain-General).

It was one day last week, about twenty minutes past twelve, when a clergyman came into my office, an earnest man of God, and I said to him, "I wish you had called twenty minutes earlier, and you could have joined us in our mid-day prayer meeting." He said to me, "Oh, I thought you would have ceased having a mid-day prayer meeting after the Armistice was signed." I said, "God forbid! If ever there was a time when we needed to pray, it is the present." As I came into this hall this morning, it occurred to me, Are there any present to-day who have given up their mid-day prayer meeting? With all the difficulties surrounding the nations, with the manifestation of the unruly wills and affections of sinful men in Russia and Ireland and various parts of the earth—if ever there was a time when we needed to pray without ceasing, it is to-day. So, if any, through lack of thought (shall I say?), or for any other reason—if any present have given up the mid-day prayer meeting, the lifting up of holy hands to God on behalf of the nations, the rulers, the leaders of our people, begin afresh to-day and maintain the habit.

There are three verses which express our feelings of heart and mind to-day. They are in the fortieth Psalm: "He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered."

If you want to give thanks to-day—and that is the purpose of your coming here together—then consider what the Lord hath done. This is what the Psalmist did. He looked back, and he considered his position and his condition. He had been like unto an Eastern prisoner cast into a dungeon beneath the ground, into an horrible pit from which there was no escape. What torture he endured in that position! The darkness and the gloom, the loneliness and the listening for the feet that never came; the lack of food, bread and water; the hopelessness and the helplessness of his position; the sinking, the striving, the filth! Do you wonder that there escaped from his lips a cry which ascended into the ears of the Lord God of Sabaoth? It did arise, it was heard, and it was responded to with abundant answer. And as he looked back and thought of the past he could only relate his experience and say, "I waited patiently for the Lord"—how many have waited patiently for the Lord!—"and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock." There was standing instead of slipping, and there was firmness in place of sinking. "And He established my goings. And He hath put a new song in my mouth, even praise unto our God." Such shall be the song of thanksliving, even as it is the song of thanksgiving. "Many shall see it, and fear," lest they lose the singing of such a song, "and put their trust in the" same Deliverer. It was the memory of the past, the inclination towards him, meeting him more than half-way, like the father the prodigal; it was the lifting-up, the cleansing from, the setting of the feet, the establishment of the goings which led to the singing of that song which has no ending.

If the Psalmist could look back and realise what the Lord had done for him, then to-day, as we look back over the past four and a half years, what shall be our statement, what shall be the expression of heart and mind? Have we not passed through days and nights of gloom, of torture, of sadness? There has been the darkness of the trenches, and there has also been the darkness of the homes, the empty chair, and the missing voice. I think that the Psalmist's description of his past history is not unlike our description of our experience of the last four and a half years. We can tell, as he could tell, of the wonderful dealings of our God, of our prayers that have been answered, of our fears that have been allayed, and of the victories given. Ask the leaders from the Front, and they will tell you that it was God, and God only, that saved us at the retreat from Mons. Again and again, as you take steps in the past four and a half years, at each milestone it is the Lord's hand that is manifest, until that marvellous driving back of the enemy even into their own land. As we look back in the quietude of this prayer meeting this morning, we lift up our heads and we lift up our hearts, and we say, "He hath put a new song in my mouth, even praise unto our God." And the result of such a feeling, and such a knowledge, shall be a fresh consecration here and now, such a consecration and such a manifestation of lip and life—that two-fold testimony which no one can gainsay—in the days which are to unfold, that many shall be led through us to put their trust in the same Lord.

And as we look back we cannot but give praise. All believers give praise when they look back. Take, for instance, the brother and sister, Moses and Miriam. As they looked back over what the Lord had done for them and their people, they could not but cry, "Sing unto the Lord, for He

*Address given at the Queen's Hall, London, on January 6th, 1919.

hath triumphed gloriously; the horse and his rider hath He cast into the sea." Mary, the mother of our Lord, as she looked back to the marvellous gift of grace, she surrendered herself, saying, "Behold the handmaid of the Lord," and she went on to say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." And the redeemed in heaven to-day, as well as the redeemed on earth, as they look back there is but one voice, and it is this: "Unto Him who hath loved us, and washed us from our sins in His own blood, unto Him be the praise and the glory, for ever and ever."

Those of us who have had the privilege, from time to time, of gathering in this hall during the years that are past, at meetings which have been sustained month by month not without much effort and much expense—those of us who look back, do we realise how much has been done, the fruits of prayer and praise, in this place? I think only eternity will reveal what the prayers of faith have accomplished in connection with these gatherings at the Queen's Hall. Uplifted hands have brought victory; slacking hands have brought defeat. We have proved that waiting time is not wasted time—that they that wait upon the Lord renew their strength; they mount up on wings as eagles, they run and grow not weary, they walk and are not faint. From the 17th day of July, the day when our representatives in Parliament decided to have a prayer meeting, in which they with the King should join—from that day victory was given. We had prayed as individuals, we had prayed as families, we had prayed as Communions, but we had never acknowledged the Lord as a nation. The Lord did not wait to be gracious. He did not say, "On the 4th of August, the time arranged, then the blessing shall be given." But, on the very next day, the 18th, if I remember rightly, of July, the blessing came, the floodtide of blessing was seen approaching, and it never ceased until the Armistice was signed. So our hearts are being tuned to thanksgiving and praise this morning. As we look back over the way by which we have been led, we praise God for what He is, and we give Him thanks for what He has done; and as we look up and think, we say indeed His name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. As we think of what He has done, as we remind ourselves and each other of answered prayers for our salvation and deliverance, we say, "He hath put a new song in my month, even praise unto our God."

But from the gifts, let us dwell for a moment longer on the Giver. In anticipation of what lies before us, the unknown near and distant future, what a comfort it is to know that "the government is upon His shoulder." I want to remind you this morning that we need have no anxious fears if we are followers of Him unto whom all power is given in heaven and earth. Let us brace ourselves for anything we may be called upon to do or to suffer, as we remember that the Government is upon His shoulder. It will make us bold in prayer, and it will make us exultant in praise. "On His shoulder." We are not afraid of the Peace Conference, we are not afraid of our surrounding circumstances, of strikes or revolutions in the air. None of these things move us. "Great peace have they that love God's law, and nothing shall offend them." It is the Lord God Omnipotent that reigneth to-day, and we are His people by His grace.

I was told that when the Armistice was signed on that morning, the 11th of November, at eleven o'clock, and the guns were silent, it made such an impression on the soldiers at the Front, who had been accustomed for days and weeks and months and years to the roar of the guns unceasing, that their hearts were filled with thankfulness and their eyes were filled with tears. The contrast indescribable; the silence after the terrific storm, the roaring of the guns—it seemed as though God said, "Be still, and know that I am God." This morning, in the silence of this prayer meeting, may the same message come to us. As we look up, may we realise that the Lord is not only the Lord of armies, but is the God of Jacob, is the God of nations, is the God of the individual, is their God who will acknowledge Him. He is your God, and mine, as we do acknowledge Him. Be still, then, and let the Holy Spirit have His way with each one of us, and teach us what God is. "Be still, and know," and never lose the knowledge: let it be the secret of power and the secret of successful service—the realisation, *God is*. "Be still, and know that I am the great I AM, and pencil in your wants, for you are coming to the loving, everlasting Father. I am peace to the unrested one, gladness for the sad one, strength for the weak, and power for the faint." Pencil in your cheque this morning as you realise with whom we are meeting, and be still, and know that He is God. I have drawn your attention to two things—the looking back, and the looking up.

There is one other word that I would leave with you. I would ask you to look on into the future, whatever that future may be, in God's providence, that lies before us. Shall it be a better England—the future? God grant that He and we may make it so. How shall it be done? By putting God first; God first in Church, a Person before a system, a Person before an organisation; God first in Church and State; God first in business and pleasure; God first in time and substance—some newspapers will have to be scrapped and the Bible take their place—God first in purse and person. If we are going to have a better England, the reconstruction must begin, I think, in the Church of God. "Seek ye first the kingdom of God," said the Master, "and all other necessary things shall be added." The sin of the day is the reversal of those words. We seem to seek everything first before the kingdom. If we are going to make a better England, God helping us, there must be a better observance of the Lord's Day; for its non-observance by many has been a serious hindrance in the past. Only yesterday I was speaking to a lady worker in one of our villages, and she said: "Oh, sir, the change that has come over this village during the last few years that I have been living here! People are crowded into cottages with few rooms. How can they live decently? How can they live clean lives? The boys and girls are taken off to the golf links, instead of going to Sunday school, and I have pointed out to the parents, 'It may be a pecuniary gain, but think of the moral loss! No Word of God to remember, no soil for the Holy Spirit to work in!'" She was distressed at heart as she realised the change that had come over that delightful village in Buckinghamshire. Perhaps

that is a sample of villages elsewhere. There must be a better observance of the Lord's Day. Then also there must be a better training of the young, both boys and girls, and especially in the matter of sex, in those subjects which have been put on one side by parent and pastor to the loss of body and soul. Ignorance does not mean innocence, and knowledge need not mean sin. There will have to be more plain speaking if you would save the children that are growing up to-day. More Bible reading? Yes, and more keeping of the Commandments, and especially the eleventh. Love to God, and love to the neighbour even equal to our love for ourselves. But the Lord has given us a new commandment—"That ye love one another, even as I have loved you." That takes us beyond loving the neighbour as ourselves. I think that the Eleventh Commandment is the test of discipleship. We may judge ourselves, we may judge our nearness to the Master as we read our innermost hearts toward our brethren; and where there is the love which follows obedience to the new commandment, then colour does not estrange us, nor denomination either. This love to the brethren is the testimony which convinces the unbelieving world. Therefore let brotherly love begin, that it may continue. "See that ye love one another with a pure heart fervently." Such was the advice given by a disciple of the Lord. Loyalty to Jesus Christ means love to one another.

It was loyalty in thought and aim and action, and loyalty to Field-Marshal Foch, the supreme head, which brought victory to the Allied Armies at the Front. Supposing that criticism had taken the place of fighting, and independent action the place of loyalty and obedience, where should we have been? What a parable, what a powerful sermon to the Church to-day! I believe the greatest hindrance in the Church to-day is our unhappy divisions. "I am of Paul," says one, and another says, "I am of Apollos." Would that we might all say, "I am of Christ." Let your prayers circle round the Eleventh Commandment this morning—the new commandment which has been given—that we may love one another even as we have been loved. I tell you this: that if the soldiers that have had a vision, and been converted, come back from the Front and find us with walls and fences between the Churches as much as in the past, they are going to be greatly hindered in their Christian life. Oh, let the walls be broken down—I was going to say *obliterated;* but let them be, at all events, so low that we can step over occasionally and shake hands always, and speak together as neighbours should. I see no reason why these things should not be. The success of an army means united action against the common enemy; and because there is the cavalry there, and the gunners there, and the Army Service Corps, and the infantry, it is no hindrance to have these various regiments, provided they all acknowledge one head. And in the Churches there may be that unity of heart and mind and purpose; and if we exercise together more faith, more zeal, and more love, who can tell what the Lord may not do with us in the years which are to come?

I was speaking last night to a young wounded Christian officer, with whom I have had fellowship for some years now—in fact, since he was a boy in one of the camps; and I asked his prayers for this meeting this morning, because it was impossible for him with his wounded leg to be present. I said: "I am going to speak to my brethren in the congregation on the attitude of the true Christian in this the beginning of a new year, and I am going to draw their attention to these three things: (1) To look back at what the Lord has done; (2) to look up and realise what He is; and (3) to look on and pencil in the call." He said, "If I may venture the remark, sir, your address is not complete." "Indeed! What is lacking?" "Tell them, if they will not look back on the great past, and if they will not look up, and look on, and pray, then they had better 'look out'!" What a warning from a young Christian soldier! I tell you, it is a message from God. You had better look out! The nation, the family, and the Church, and the individual that will not look back, and look up, and look on to the Lord's power, as well as to the Lord's coming, had better "look out!"

"THE first and almost the only book deserving of universal attention is the Bible. The Bible is the book of all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted except by some over-ruling necessity. I speak as a man of the world to men of the world, and I say to you, 'Search the Scriptures.' I have for many years made it a practice to read through the Bible once a year. It is an invaluable and inexhaustible mine of knowledge and virtue."—JOHN QUINCY ADAMS.

Noah's Ark.

We are constrained to afford space for the reproduction of the following leading article which appeared in the *Daily Telegraph*. We have no doubt the belief in the Flood will survive the flood of criticism poured upon it by even so high a dignitary as a Dean, but this does not lessen the surprise or grief which most will have felt that at such a time and in such a tribunal as Convocation the Biblical narratives should thus have been traduced:—

"The modern spirit, which we know to be one of unrest and revolt, has invaded with melancholy results the sacred precincts of Convocation. Old-fashioned people, who adhere to placid, conservative views, will rub their eyes in wonder when they read a discussion which took place on Thursday last in the Lower House of Convocation with regard to some of the familiar stories of the Old Testament. Proposals were before the House for amending the baptismal service, which contains, as is well known, an allusion to Noah's flood, regarding it as an emblem or type of baptismal regeneration. On this subject the Dean of Lincoln delivered himself of some strong comments. He declared that to retain the reference to Noah's Ark at the most solemn moment of the service was to put into the mouth of the officiating priest an historical statement concerning a story which he did not believe. Dr. Fry, the Dean in question, is, of course, well known as an ecclesiastic of extremely liberal views, who has taken a great deal of interest in Labour topics, and also, if we remember rightly, in temperance reform. In the present instance he represents a school of Biblical research which is generally known under the title of the Higher Criticism. The Higher Criticism deals very stringently with Old Testament narratives. It describes how these ancient Scriptures were put together by priestly writers from various sources, and how, in especial, the stories of the Garden of Eden and of Noah's flood were derived from Babylonia. In 1872 George Smith discovered in the library of Assurbanipal, at Nineveh, various tablets dealing with Babylonian myths. The Babylonians apparently possessed a legend of a flood, and, inasmuch as the history of this early race goes farther back into the mists of antiquity than that of the Hebrews, it is reasonable, according to these critics, to suppose that the Babylonian story came first, and that the Hebraic was imitated from it. The Babylonian Noah, who was called Ut-napishtim or Xisuthros, received a command from the God of the Ocean to build a ship of a specified size, and to carry in it his family and all living seed. He obeys the orders given to him, the doors of the ship are closed, and he tosses about upon the billows until at length the vessel strands upon a mountain called Nizir. Then follows the episode of the dove, and finally, when land has appeared again, the sacrifice is offered upon the top of the mountain. The story was transplanted, so we are told, to Palestine, but unfortunately it was forgotten that local conditions in Babylonia and in Canaan were quite different. Mesopotamia was especially the land of floods, where the alluvial lowlands along the course of the great rivers Tigris and Euphrates were usually subject to cyclones, tornadoes, and deluges. But the same thing does not hold true of Palestine, so that the account in Genesis is declared to be scientifically impossible.

"This is the theory to which the Dean of Lincoln referred when he said that we knew where the story came from and how it was manipulated by the priests. But it is obviously easy to exaggerate the extent of the Babylonian influence on early Hebraic history. As a matter of fact, the Babylonian legends are full of a multitude of gods, whereas an ethical monotheism has been generally recognised as the main characteristic of Hebraic culture. The Babylonians were nominally monotheistic, but in fact recognised the existence of several deities, and a comparison between the two versions leads to the conclusion that Jewish myths are inspired by a purer and loftier spirit. Looking at the matter, however, from a broad and general standpoint, we think it a misfortune that early legends should be handled with the severe logic of the Dean of Lincoln. It is now known that the idea of a primeval flood exists in many nations. Deluge stories are fairly common in North America, in Hindustan, in Australia, and even in Greece, where the story of the Deucalion deluge is familiar. Here, clearly, we come across traditions not only venerable in point of age, but also so commonly distributed over the world as to be worthy of respect. Some of the Greek philosophers asserted that the primal element in the world was water, which illustrates from another angle the real meaning and pertinence of these antique tales. In dealing with the whole mythical period it is necessary to use the historical spirit, and not to apply in too crude a form the criterion as to its truth or falsehood. We are hardly surprised that the majority of members of the House of Convocation felt themselves aggrieved by the disconcerting speech of Dr. Fry, and, as a matter of fact, it was decided to retain the Old Testament references in the baptismal service. How far, in point of fact, would the Dean go? Would he refuse to read the chapters about Adam and Eve or the creation of the world because they are to be paralleled in other early literatures? The real peril of discussion of this sort lies in the conclusions which hasty minds are only too apt to deduce from them. It by no means follows that ancient Scriptures are unworthy of trust because here and there modern criticism has dealt freely with some of the stories. Legends are poetical, or typical, or symbolic in their nature; for the mind of early man is more open to allegorical versions and responds more easily to accounts of man's origin clad in the shape of poetry. What the House of Convocation should avoid is any suggestion to the public at large that the clergy make themselves responsible for statements in which they do not believe. And if the further result follows, that the confidence of the people is shaken in the

Bible, as the Archdeacon of Berkshire intimated, the effect will assuredly be disastrous. No wonder that Canon Macean uttered a strong protest against such discussions at a time of intellectual ferment like the present. But if we are going to make the value of the Bible depend on the historical accuracy of some of its primitive stories, it is high time that we should come to a clear recognition that the Christian religion is based on a quite different order of evidence and truth from that involved in ancient and priestly legends.

Reconciliation to God.* A Message for the Times.

By Rev. S. W. HUGHES.

ONE clear interpretation of victory is the obligation to emulate the spirit of sacrifice that made it possible. That dearly-wrought victory must not be exploited for selfish ends; it is our common duty to explore its moral and social potencies, and so to actualise the good which our brave men visualised in their sublime sacrifice. Nearly a million of our noble compatriots have died to deliver us from the foe, in order that we might live to deliver our nation and the world from the evil that is in it. They were torn asunder from their homes and friends for the sake of human liberty. Thousands of them endured unspeakable agonies for the liberty which they could not live to experience. Therefore I claim that the world is on its trial in moral judgments; the very curse of heaven must come upon us unless we see in the blood and tears of our brave soldiers the sacrament of victory. I purpose to speak on what is known in scholastic terms as the three R's of the Peace Problems.

1.—RECONSTRUCTION.

Now, far too many people are regarding victory as the hour for claiming their rights, without due regard for the profounder need of getting right with God and with their fellows. Therefore I plead that Reconstruction must be contemplated in the spirit which has won the opportunity for reconstruction. We remind ourselves that Reconstruction would have been a difficult problem with an unbeaten foe. And that would have been our ordeal, but for the sacrifices made on our behalf. The nature and the extent of the desolations must obsess our minds. The works of centuries have been obliterated in a night; and some of life's most treasured possessions have been destroyed in the hell of War. Above all, millions of precious lives have been sacrificed to stem the materialism that menaced the world.

We are asking: Is Britain to build again on the old materialistic foundations? Or is God to be both Architect and Builder, with a chastened and sacrificial people as His fellow-workers? Surely the need of the hour is a spirit that accords with the sacrifice that gave us our opportunity to rebuild. "Let every man take heed how he buildeth!" Our hope organically is in the Peace Conference yonder; but unless the efforts of the Conference are supplemented by enlightened co-builders, whatever may be the decrees issuing from the Conference, they will be neutralised by a people ill-informed and misguided in this solemn hour.

THE FATIGUE OF MATERIALISM.

It seems very trite to say that material really counts. You cannot build A1 nations out of C3 materials. Some of our pre-war structures betrayed the hand of the social and domestic jerry-builder. Great spiritual principles were ignored; and for many years European life has been built with a minimum of religion. Just before the outbreak of the War, that brilliant journalist, Mr. Garvin, said that France was feeling the fatigue of Materialism. That feeling was not peculiar to France; it was common to the world. In the spring of 1914, the spiritual impoverishment of the German people was openly deplored. In Great Britain we were prone to forget that Protestant faith was basic in our national greatness. Germany's militarism in philosophy and in commerce were more attractive to us than spiritual idealism; whilst the Continental Sabbath was openly coveted by growing multitudes of our people.

The Christian ethic was too frequently flouted by the specious plea, "Business is business." Even to-day there are ominous signs of social and domestic jerry-building. Our newspapers still tell sordid tales of domestic corruption. The scandal of London still remains in the general exploitation of personal honour to gratify sensual and selfish indulgence. We shall build a better England when young men and women decide to treat other people's brothers and sisters as they would have their own treated. It is for the Church to establish that code of honour in social conduct.

Now, in Reconstruction, for the sake of the peace of the world, we set the child in the midst, for nurture, for education, and for Christian character. I place this first as a Peace proposal, because Germany was disciplined for years through childhood. Bismarck's hope was ultimately compassed through the discipline of German children. Bismarck knew, and for the sake of furthering his own imperialistic designs, he began with the child; and our statesmen yonder will deliberate in vain if we fail to educate our children aright. We must expunge from our school books those blood-curdling deeds that centre a child's imagination in the glories of War; and we must train them to believe, and discipline their imagination to discern, the greater glories of our common citizenhood in the basic greatness of its warlessness. Fifteen millions of the population of Great Britain are under the age of sixteen; and the peace of the world depends very largely upon the proper education of our children. In the home, then, let us rebuild the family altar; in society, let us raise high the standard of Christian honour; in industry and in commerce, let us proclaim the wisdom of the Christian ethic; and in the affairs

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*Address delivered at the Queen's Hall at the special united meeting for Prayer for the Peace Conference, organised by the World's Evangelical Alliance.

of State, let us pray and work for the establishment of a reverence for God and His laws.

2.—Reconciliation.

In the next place, in all thought of Reconstruction, we must seek the dissemination of those principles that make for national and for domestic Reconciliation. The word "Reconciliation" readily occurs to the mind in contemplation of national unrest. It is depressing to reflect that the nation which was united to destroy the enemy without is torn asunder by factions within. Let us not hurriedly condemn; the symptoms are bad, but they are not hopeless. Materialism has been rampant at home, whilst there has been supreme sacrifice abroad. High wages, big profits, and unbridled pleasures have gone side by side with sacrifice of home, and self, and then life. The nation that makes money whilst its soldiers make unspeakable sacrifices must expect trouble. All classes must be brought back to the spirit of sacrifice, and find reconciliation in mutual trust and goodwill. You will never have peace for the nation and for the world while you honour the profiteer. You will never have peace until the old commercial standards are superseded by those nobler methods which are exemplified in the great host of well-meaning toilers, and also in the equally worthy host of commercial representatives. Here again the Christian standard alone can unite and make all become members one of another. Class war will end when Christ's scale of material and moral values governs our industrial and social thought; and Christ will then win through. For all classes at their best are feeling the reasonableness of His ethical and social standards.

The League of Nations.

We rejoice that international reconciliations are being accomplished. Let good people rejoice in the power of prayer as seen in this—that the League of Nations is now basic in the thought of the Peace Conference. The new foundations are being laid. The old diplomatic jerry-builders now see that the stone which they refused is to be made the headstone of the corner. "It is the Lord's doing, and it is marvellous in our eyes." Let us discern in this a further encouragement to prayer. For signs were present in the early phases of the Conference to indicate that the League of Nations might possibly be established; whereas in answer to prayer it is now admitted the basic principle in the deliberations of the Conference. That is a cause for boundless thanksgiving. The world is being rebuilt on the supplemental principles of universal solidarity, and racial progress is now regarded as infinitely nobler than international primacy. The old pagan theory of the balance of power is slowly but surely giving place to the world sovereignty of Jesus. The old autocracies are gone, or going; and surely new-placed democracies are coming to see that the world is only safe for them as their hearts consent to the Divine plea that He must reign; for only in Him can august relationships hold together.

The World's Rejection of Christ.

Not as a Christian minister, but as one who believes in the rationalism of the Christian faith for all peoples, regardless of their profession, let me suggest to you that Materialism has failed the world. I protest against the idea that the world has failed because the Church has failed to inform the world. The world has been well informed about God, and has deliberately shunned His counsel. I believe that Mrs. Herman is using no extravagant language when, in her latest book, *Christianity in the New Age*, she says: "For one man who rejects Christianity because he misunderstands it, ten reject it because they understand it too well; because they know it is a call to the selfless and sacrificial life." We were charged with not having challenged the world to be heroic. Christ's challenge was known. Christ brooded over the world in the degradation of materialism, and said: "I would, but ye would not."

I scorn the bankrupt teachers who argue that the world has been misinformed. The world has not! The world knew Christ, and rejected Him. And all the crowds that gather around our open-air meetings, and particularly in Hyde Park, give common consent to the contention that they know themselves that the world would be safe if Christ were honoured. The world has chosen otherwise, and it is for us to plead with the world to build better, and to dig down to the Rock of Ages. The great message of the age is Reconciliation to God. Give up fooling about Him. Our plea to the world is: "Be ye reconciled to God." Christianity is the only safe basis of civilisation.

3.—Reconsecration.

That is the world's hope of peace; and if this is going to be accomplished, the people of Christ must be reconsecrated. Might I ask—Shall men lay down their lives for a worldly ideal, and Christ's people be indifferent about His Kingdom? We see that Materialism has failed the world; we also discern that the world is astir with hopes that make Christ the first necessity of the individual life and of society. Let us heed the meaning of class divisions by closing our own religious ranks. I am not surprised that the world is at strife when we who follow Jesus Christ are not really one in effort as we ought to be. We are never going to be one by patronising each other at a distance. If the world's divisions are going to be bridged, an united Church must lead the world. Let an undivided Church go forth to heal the wounds of the world, and unite in the pursuit of Christian ideals.

The very conditions of the world emphasise the glorious adequacies of the Christian Gospel and the Christian ethic. The all-sufficient power of Christ alone is adequate to meet the needs of the world. The world's hope is there; and like great spiritual experts, aflame with the passion of God, and alert to the solemn responsibility of our position, in that God has called us to mediate His Spirit to the world, let us reconsecrate ourselves to these great tasks. For while Statesmen may deliberate, and enlightened Councils may decree the secrets of a world's organic peace, these only may be achieved as God's people are verily consecrated to the pursuit of Christian ideals; so that ultimately the world's peace shall be accomplished in this—that we shall have made the heart of humanity the throne of the Prince of Peace.

Reunion Notes.

Wesleyans and Reunion. THE position of the Wesleyans in our ecclesiastical life makes them in some respects a key Church for Reunion purposes. Separated from the Church of England after the death of Wesley, they still use a Service Book in many respects similar to that of their parent Church. True, it has been revised with the definite intention of removing passages that may be interpreted in a Mediæval sense and in emphasising the non-sacerdotal character of the Ministry. The Wesleyans have not as a body thrown themselves whole-heartedly into the Free Church Council movement, in spite of the fact that one of their ministers—Hugh Price Hughes—was a pillar of the agitation that led to its establishment. Nevertheless, a strong section of the Wesleyans enthusiastically support the Free Church Council, and another section as strongly argue that nothing must be done that will alienate them still further from the Mother Church. It has been said that the Church is drawn in two directions—one direction tends in favour of closer Free Church Unity, and the other in favour of reunion with the Church of England. Then, again, English Wesleyanism is part of the family of Methodists that craves for unity. The different sections are separated on minor points, and Methodist statesmen say, "First end our domestic differences, and then other questions can be approached in a better spirit." Very few Methodists are blind to the fact that although they represent a minority in Great Britain, they are members of the largest Protestant Church in the world, whose labours have been richly blessed by God. Reunion with the Church of England would prepare the way, it is asserted, for a unity movement greater than is now dreamed possible. The situation is certainly most interesting, and contains possibilities that cannot be ignored. It is not easy to gather the mind of Churches from official utterances—meaning by this the speeches of prominent men. Churches have a way of making their common consciousness felt, and representative men may cease to voice opinion sooner than is believed possible. This has happened more than once in recent years.

The London House Conferences. The Bishop of London presided over a series of Conferences attended by men in prominent positions in the Church of England and by men of repute among the Wesleyans. The object of the discussion was to discover a plan for corporate reunion that would enable the Church of England to unite with the Wesleyans, and the Wesleyans to join the Church and form one body without sacrifice of principle on either side. Anglicans hold strongly by Episcopacy—although there are many interpretations of what Episcopacy means. Wesleyans are convinced that their ministry is defective in nothing that constitutes a Christian Minister. It was soon found that the Ministry was the crux of the whole situation from a theoretical and practical standpoint. A scheme was evolved which planned for the future ordination of Wesleyan Ministers by men in Episcopal orders and Wesleyan ministers. Six of the Wesleyan Superintendents would be consecrated Bishops, and could ordain men for their Church. In the course of time the non-episcopally ordained Wesleyan Ministers would cease to be, and the Wesleyan Church would be part of the Church of England, preserving, however, its own Conference, its own class meetings, and retaining the peculiar character it has acquired during its separate existence. In fact, it would return to the status the Connexion had in the time of Wesley, with the all-important difference that it would be within a Church that smiled upon it, instead of being within a Church that frowned upon it. That is the ideal. It has attractiveness for some minds, but it leaves many cold. There are many Wesleyans who wish to see themselves once more acknowledged in full communion with the Church of England; but there are very many who do not wish to make the sacrifice of appearing to disown their ministry as a ministry of grace—given by God all the privileges and responsibilities possessed by the Clergy of the Church of England. They are also not convinced that the doctrinal views sought to be expressed in the revision of the Church of England Prayer Book are in accord with their views. They see the very doctrines they excluded, as able to be read out of certain expressions, deliberately asserted in unambiguous words, and this has an effect upon their minds of a disturbing character. Everything that makes for union we rejoice to see manifest, but there are at times signs that misunderstanding may drive us apart instead of bringing us together.

The Need for Definiteness. We are aware that men cannot think alike or approach all questions from the same angle. Temperament has much to do with our opinions, but it must be admitted that all the great Reformed Churches have men of every temperament in their Ministries and among their members. Something more than temperament divides men into different Churches, and the line of demarcation between the Episcopal and Non-Episcopal Churches is not determined by the existence of Bishops. The Methodist Episcopal Church has Bishops—but they are not in the "Historic Episcopate," and theories concerning the Episcopate are supposed to be ruled out by some champions of a world-wide reunion. Facts as they stand mean little. They depend for their meaning on what they connote. A Roman Bishop does not recognise an Anglican Bishop as a Bishop in the sense that he is a Bishop, and an Anglican Bishop in very many cases sees in his Methodist brother Bishop a man who has no claim to the title. Adapting a passage from a well-known work dealing with another subject, "Everything depends on the kind of fact we are supposed to be theorising. The higher we rise in the scale of reality, the more evanescent be-

comes the distinction between the thing 'itself' and the theory of it. A fact like the one with which we are here concerned, a fact in which the mind of God is said to be revealed . . . is a fact which must be seen to be full of rational, ethical, and emotional content. If instead of 'theory' we use an equivalent word—say, 'meaning'—we discover that the absolute distinction disappears. The fact is not known to us at all unless it is known in its meaning, in that which constitutes it a revelation of God and an appeal to man; and to say that we know it in its meaning is to say that we know it theoretically, or in and through a theory of it. A fact of which there is no theory is a fact in which we can see no meaning." It is impossible to pretend that there are not theories of the Episcopate which are an absolute bar to unity, and that these theories are held by men who assert that the Anglican Communion must act as if they are true, if it is to hold together. It is one thing for men who are in that Communion and do not hold these views to remain within it and ignore the assertion; it is quite another thing for men who disbelieve these theories to accept a situation that implies they are a "fundamental part of the law of Christ." This must be faced fully and fairly by all who seek union with Episcopal Churches.

What is the Church? We are fast becoming aware of the need of a right view of the Church of Christ. It is held that the Church of Christ consists of a Hierarchy of Divine Origin, and all not in communion with that hierarchy are not full members of the Church. Apart from that hierarchy there is no valid ministry and no valid sacrament. We are told by a Russian writer, quoted with approval in more than one quarter, that a Church in the Evangelical sense is "a society of good men differing in all their opinions, but earnestly seeking for the truth, with a total certainty that it has not yet been found, and with no hope at all ever to find it." The two conceptions are placed one against the other. The Catholic Church has truth, has the certainty of knowing truth and can rely on the promises of God to assure grace, whereas the Protestant Churches are supposed to be without certitude of truth, and to possess no certainty as to the grace of their sacraments. We do not find this contrast, nor anything like it, in the New Testament. There the Church of Christ is the Body of Christ, which is vitally one. The members live in each other, co-operate with each other, share each other's joys and sorrows. But is there a single passage in the New Testament that implies the necessity of an organisation that is the sole means of binding all the members together in one all-inclusive corporation? If there be, we have not found it, and we see no reason for believing that the promise of Christ to guide His Church into truth is confined to any one section. All share the truth revealed in Christ; all possess the one Spirit, and all worship the one Lord. The Church derives its life from the Holy Spirit, and not from a special form of Ministry. For a specialised Ministry to stand in the way of unity is a calamity that the world, under the dominion of the Saviour, will not long endure. Where Christ is, there is His Church.

A Sad Experience. In a pamphlet published by the Society for the Promotion of Christian Knowledge, the Rev. E. C. Crosse, D.S.O., M.C., Senior Chaplain to the Forces, says that at the Front the number of regular communicants among the men in a division was well inside fifty—that is, well inside .05 per cent., and that the number of Easter communicants and communicants before battle has been anything up to about 5 per cent. He places little value on the communions of men before battle as a test of loyalty to the Church. He goes on to say that Nonconformists have often communicated at Church of England communions with the approval of the Chaplains, but even on active service "no communion service has been where non-Church of England Chaplains have celebrated for Church of England communicants." He adds it does not follow that Church of England Chaplains would allow Nonconformists to communicate at Church of England Communions in time of peace. This is a sad result of war experience. We are told by this writer that "not only does the Holy Communion embody the whole of Christ's teaching, but also provided that it is duly authorised, it does not matter in the least who the priest is"—for there is offered the Manhood of our Lord Jesus Christ under the form of bread and wine. We have quoted these passages to show that there are perplexing problems involved in reunion discussions that must be met and solved before there is anything like the one Body in an organised community. Providentially union with Christ does not depend on acceptance or rejection of these views, and while we hold differing and even conflicting opinions on these subjects, we are able to acknowledge a brotherhood that is deeper and a tie that is more sacred than any permission or non-permission to engage in "common" services. Until we are all able to meet one another at the Lord's Table and acknowledge that the grace of God is present in the service, whether held in church or chapel, Unity, and much more Union, is a long way off.

Is Sunday a Thing of the Past? Sunday has been to England an unmixed blessing. The quiet and restfulness of the day, with its opportunities for worship, have been an invaluable asset to the life of the nation. Its observance was an act of homage to God, and showed that we made a difference between the Lord's Day and the ordinary week-days. War brought with it restlessness and a growth of Sunday labour. It was soon discovered that seven days' work was less productive than six days', and that men and machinery even needed rest. The researches of scientists made this plain, and seven days' labour was denounced as non-economic. During the war, Church attendance fell off, and the men in France and elsewhere were as busy on Sundays as on other days. Week-end leaves tended to keep men and women from Church, and Sunday papers brought war news that was widely read. Even those who did not buy the papers enquired what they contained. Now the war has ended, and a widely-supported effort is being made to obtain the organisation of games and sports in public parks on Sundays. Our cinemas are open, and we all know how they are patronised by great-

multitudes of the people. If the approval of local bodies is given to Sunday games in places under their control, it will seriously affect our Sunday schools, and will tend to the complete secularisation of the day and the introduction of a Continental Sunday with its accompanying claims on the labour of large numbers of men and women. We have, as Christian men and women, to contend earnestly for our Sundays. Example is better than precept, and if we all quietly and unostentatiously show by our own conduct that we value the privilege we have inherited, we shall influence those with whom we come in contact. Our duty is plain. We must guard our Sundays and use all our influence to prevent its conversion into a weekly Bank Holiday.

The Free Church Council. It has been observed that an idea creates an organisation, and the organisation tends to kill the idea. The Free Church Council was the fruit of a great ideal—to attain spiritual unity and common action between the great Free Churches of the country. Behind it was a spirit of eager evangelisation and a conviction that unity would do much for the bettering of the religious life of England and for the quickening of conscience. Many who supported the Council are now distressed that it seems to have lost much of its driving force, and has become an opportunity for discussion instead of inspiration. It has created officials, and its programme and business become very much "official." It is the fault of many religious movements that they fall into the hands of leaders, who soon drop their followers because the followers trust the leaders to do their work for them. This is especially the case with an organisation that is not directly representative of the entities that are behind it. Unlike other movements, the members of the Free Church Council are not sent to it by their Churches, and therefore it has only a semi-regular existence. We believe that the Council might have an important part to play in the development of our national religion, and it can have this by fixing its mind on fundamental Christianity. The evangelisation of the nation is a duty that must be undertaken. The National Mission organised by the Church of England was spoiled by becoming an opportunity for the propagation of many interests apart from evangelisation, and the Free Church Council has more or less drifted from the ideals of its founders. That is only an accident. It can rise to the occasion if it remembers that "an unevangelised democracy is the greatest peril of England. An evangelised British democracy might save the world."

Churches and Unrest. The war has ended in a complete victory for the Allies, but it has brought in its train problems that are taxing the patriotism and courage of our statesmen. We have escaped the most bitter industrial struggle ever threatened to our nation, and we have had our men demobilised by the million without industry to occupy them. The usual course of trade has been changed, and statesmen gravely say the situation is even more perilous than it was during war. Great Britain, it is said, stands as the barrier between civilisation and its break-up. At Sheffield the Free Church Council debated the relation of the Churches to unrest. Christianity is revolutionary, but it works towards a life "against which there is no law." The fruits of the Spirit bring with them social, political, and international peace because they are in agreement with the highest needs of man, and are the outcome of a spirit that makes for good will all round. The Rev. E. Shillito was right when he said the cure for revolution in the State was to get a revolution in the Churches. We need that revolution—a revolution which will restore true values and make us all see that the worth of human life is only really appreciated when it is seen in the light of the Cross. The Churches have their work that cannot be done by any other organisations, and the greatest need they have is to see through conventional observances and current forms of thinking right back to Calvary. Only a Saviour who is God Incarnate can cure the ills of humanity. We have forgotten too often the fact of the Holy Spirit and His Presence in the individual and the whole body. It is not a time for despair, although there is much to depress. The times summon us to that larger conception of brotherhood which can only reach its full realisation in the Body of Christ, where men built upon the foundation of Jesus Christ grow into Him, their living Head.

Memorial Services. Dr. Campbell Morgan has done well to recall the public to the real object of Memorial Services. We have had a great many Requiem Masses for the Dead, and, taking advantage of the sensitiveness of the mind of mourners, there has been a pronounced attempt to transform the Communion Service in the Anglican Church into a Mass for the Dead. One of the papers that have made it their object to restore the Mass lately wrote: "We must boldly make the Mass the great central act of Christian Worship, and having done this, we may give larger opportunities in Church for non-liturgical services of a popular kind." The wish is to compound with those who will not have the Mass by affording them non-liturgical services. Dr. Campbell Morgan focusses thought on the true character of Memorial Services. "The true value of a Memorial Service is not for the dead, but for the living; or, more accurately, not for those who have passed through the gateway of death to the life that has no ending: it is for those who abide in the land of the shadow of death." We who live ought to be reminded by these services of the great truth of immortality. That truth has become obscured, and yet the life and immortality that was brought to light by the Cross and Resurrection is the imperishable heirloom of the Christian. We must never forget that as we commemorate our dead, whether they have died in battle or at home, we look forward to the consummation of the Church's hope that will receive fruition when we meet them without fault before the Throne of God.

The Pope and the Conference. The Papacy has suffered a defeat that it courted. When the star of Germany was in the ascendant the Vatican showed itself unmistakably on the side of the Central Powers. It claimed a place at the Peace Conference—it demanded a position of exceptional importance in the League of Nations as it would supply a spiritual and moral sanction which its work would not otherwise have. It has been doomed to disappointment. World statesmen see two

tendencies at work in Romanism. The religious ultramontanism which claims the consciences of its subjects to complete adhesion to a doctrinal and ecclesiastical system of a cast iron order, and the secular political opportunism that seeks to bend States to its will and use them as pawns in a diplomatic struggle for ecclesiastical supremacy. The sad story of the perversion of religious opportunity to the end of political opportunism has not been forgotten, and the Pope has been excluded from the Conference and the League. At the same time we see signs that an effort will be made under the guise of Christian Unity to bring the Vatican into a plan that will profess to heal the divisions of Christendom by giving it a unique place at a discussion of Faith and Order. No better plan could be devised to wreck any hope of real unity. An American writer in *The Chronicle* says "A distinction is to be drawn between Christian Unity and Church Unity. All talk of Church unity is the merest fudge. It is not praticable. Still less is it desirable. No democratic nation can for a moment tolerate the idea of a vast ecclesiastical organisation dominating the whole Christian world. It would be an *imperium in imperio*. It once existed in Europe, and it took years of bloody struggle to get rid of it. History will not repeat itself." That is well said. The Papacy cannot—will not—change its claim to be vicegerent of the Almighty.

The Church and the Young. The future of our Churches depends on the young. Some Churches have solved the problem—not as whole but as congregations, and we hear from time to time of ministers who live for their young people, and gather round them enthusiastic young workers. This needs sympathy and self-denial. Those who have been most successful are not always very young themselves. They recall the well-known anecdote of Russell Lowell, who, pointing to a hospital for incurable children, said, "That's where they'll send me one of these days." Sir Evan Spicer, in a recent interview, said, "I should like to suggest that in our churches the ministers and deacons should in future make use of the younger men to assist them in their church work far more than has been done in the past." He believes that by a system of appointing young men to act as assistants to Treasurers and Secretaries they would be brought into close touch with organisation, and a valuable link would be forged between the young and the old. Nothing gives greater keenness than responsibility, and the men who realise that they are a part of the organised life of a community with directive influence become centres of life and activity. We have drifted during war years out of touch with the best of our youth, and although the Church of England may have gone too far in proposing to give votes to young men and women at eighteen, it shows that there is a recognition of the duty of placing upon our young people responsibility.

The New Bishop of Worcester. The appointment of Dr. Pearce as Bishop of Worcester brings to the Bench one of the most progressive minds in the Church of England. Dr. Pearce has had a unique career. He was Secretary of the Bible Society and Ecclesiastical Editor of the *Times*. He has been in charge of a City Church and has acted as Canon, Archdeacon and Sub-Dean of Westminster Abbey. When the call of the war came he accepted the post of Assistant to the Chaplain-General, and discharged the duties unpaid. He has behind the scenes taken a great part in the efforts to bring about a spirit of comradeship between English Churchmen and Nonconformists. A man who knows his own mind, he is thoroughly alive to the working of the minds of others, and his books bear testimony to his keen historical sense and wide range of knowledge. At Worcester he has to face many tasks of great importance, and he has already shown that responsibility does not frighten him and that duty when laid upon him calls for prayerful energy in its discharge. We look forward to his Episcopate with hopefulness for he may be trusted not to shirk the irksome and to prefer the claims of conscience to the desire to fit himself into a policy that will not allow him to exercise the full force of his personality by judicious harmlessness. He knows too well that nervelessness is the prelude to administrative disaster.

Faith and Order. There are dreams and dreams. We all look forward to the breaking down of the barriers that separate the members of the Church of Christ, but we cannot close our eyes to well defined policies that demand submission to a system instead of submission to the Mind of Christ. The Roman Church has not abated one whit of its claims to represent Christ on earth, and declares that union with it can only be obtained at the price of submission to man-made dogmas and anti-Scriptural discipline. That is the only path to union with Rome, and on that point there is no room for misunderstanding. The World Conference on Faith and Order enthusiasts have a dream of a new Ecumenical Council summoned by Rome at which representatives of the non-Roman Churches will take part in order to work out a scheme of Reunion. They forget facts—they close their eyes to things as they are. An aged bishop who was tolerated by the Vatican because of his friendship with the Pope and his advanced age, was much advertised as the herald of better days. He has died and has left no successor. In the last century Bishop Doyle in Ireland was a man of liberal outlook, and from him much was hoped. He is now forgotten. There can be no union unless it is based on a common outlook—a common faith and a common hope. The Church of Christ is founded on the Saviour, and it grows into Him its living Head in all things. That is the view of Holy Scripture, and when men see that He is supreme, and that no ecclesiastical machinery can stand between the sinner and the Saviour, the way to union will be open. We venture to think that the humble laity will do more to facilitate Church Union by living religious unity, than the men who discuss it without grasping that spiritual oneness is of much greater importance than ecclesiastical systems.

World Mission Notes.

The War and Missions. DURING the war Foreign Missions have been wonderfully supported by their friends. The Missionary Societies have received incomes that enabled them to carry on all their work. Staffs had been automatically reduced through their members serving with the Forces and lack of reinforcements threw additional burdens on the faithful men and women who "carried on" under difficulties. Now we in this country are in the presence of an unexpected drain on the funds of the Societies. All who have followed what is known as the "course of Exchange" know that the value of our money has decreased in many parts of the world. The price of commodities depends not on the number of pounds sent out but on the amount of local currency they purchase. It has been to our knowledge in some cases necessary to send out thirty shillings to buy the amount of local currency that was obtained by twenty shillings before the war. This throws a very heavy burden on some Societies and has led them into serious perplexities. The outlook is made more difficult by the general rise in prices and the early duty of maintaining full staffs. God who has so wonderfully blessed His work in the past will not now abandon His servants.

German Mission Work. It is impossible to foretell the future of German Mission Work. It is settled that much of it cannot any longer be conducted by Germans, as the dangers experienced make it impossible for the Allies to run risks. At a time when the whole world is in the melting-pot and insurgent ideals spring up everywhere, common prudence forbids States permitting German agents to work among their subjects. Other organisations must undertake the work and the Missionary efforts of the Germans have been much more extensive than is generally believed. In India alone Germans had more than 150,000 baptised converts, and in Africa nearly 200,000. These sheep cannot be abandoned, and we are thankful that the greater portion of them have been shepherded by missionary agencies of other nationalities. One of the saddest features of this war has been the political tendencies that have been discovered in many missionary centres. Missionaries have only one work to do—to preach Christ and lead their people to follow Him. To make missions centres of political propaganda is to frustrate the work of God and to subordinate the eternal to the temporal.

American Missions and the War. It is common knowledge that the United States have become exceedingly prosperous from a financial point of view in consequence of the course of the war. The Churches are all raising fresh funds on a scale that is astonishing to us. A moderate calculation shows that the Methodist, Presbyterian, Congregationalists and Baptists have planned to receive forty million pounds during the coming five years in addition to their present income. A considerable portion of this will be devoted to Foreign Missions and already survey parties are at work for the purpose of making plans for fresh enterprises and the extension of existing missions. We are thankful that this is being done, as it proves the faith and courage of our brethren and their desire as stewards to contribute in obedience to our Lord's command. We in the United Kingdom are poorer than we have been and taxation will lie heavy upon us during the coming years. This means that the level of self-denying giving will have to be raised if we are to maintain what we have done and go forward. With the blessing of God this will be done, if we are faithful and put our trust in the Lord of the Harvest.

The Advantage of Kikuyu. We gave in our last issue a brief account of the Kikuyu Alliance, and the Bishop of Uganda, in a deeply interesting article in the *Church Missionary Review* dwells on the blessings that will result from the movement. He rightly discriminates between Alliance, Union, and Co-operation. Alliance is less than Union—but more than Co-operation. The allied missions do not interfere in the internal affairs of one another, but they have brotherly confidence in each other and recognise that the good of each means the good of all. There will be joint action in strategy, common direction of tactics and that oneness of Spirit that will enable great things to be done for God. As the Churches work more closely together they will contribute to the good of the whole and make the oneness of the Kingdom of God manifest to all who come in contact with them. Bishop Willis says that already the missions have been able to go to the Governor and as one body lay before him a "variety of problems, social, moral, educational, which seemed to call for Government intervention. The advantage of the missions being able to speak thus with one voice on such matters needs no demonstration." We thank God for Kikuyu which points the way to other mission fields as well as to us at home.

Mass Movements. From Africa and India the news of Mass Movements is at once a cause for thanksgiving as well as for humiliation. The people have for many reasons been drawn to Christianity and what is more to Christ Himself. They wish to receive the blessings He alone bestows but they are ignorant and the victims of heredity and social customs that are destructive of high living. We have no idea of the weaknesses of these folk and the strength of passions and environment that drag them down. If ever men needed guidance these require it. Evangelists of their own people are the best workers among them, but training is necessary, and more missionaries

must be sent if the training is to be given. At present work has to be left undone for lack of workers, and those who devote themselves to this task are overworked. A unique opportunity has come to the Church of Christ at this time, and all who know the facts are praying that the way may be opened to reap the harvest.

The Yoruba Movement. Archdeacon Melville Jones gives a wonderful description of the Yoruba Mass Movement with its thousands of baptisms. He says there is no need of funds for the provision of native workers and buildings as the people on the spot can supply these. There are grave difficulties caused by schismatic Churches that adopt a low morality, and the lack of trained teachers makes it hard to cover the ground. Visitors to the British Museum must have been impressed by the marvellous iron work from Benin, and the awful relics of human sacrifices. The Archdeacon tells us that in this district Paganism is doomed. In the city itself he preached to a congregation of about 600 persons, and there are no fewer than twenty-five out-stations—all attended by a considerable number of enquirers. It seems but yesterday since this country was given over to the worst type of Paganism—now we see something more than the dawn of a new era. The harvest has already begun.

The Drink Traffic in West Africa. Our Government has taken a right step. It has with the knowledge that by so doing a considerable loss of revenue will occur, suppressed the liquor traffic on the West Coast of Africa. No longer will alcohol be imported, and the use of gin as currency will cease. We are thankful that our statesmen have had the moral courage to adopt this policy. All the evidence proves that imported drink is a source of crime, degradation and social evil. With the passage of the drink trade there is a new hope for the people, and Bishop Tugwell, who has laboured through good and evil report to abolish the traffic, deserves the congratulations of all who have the interests of Christ's Kingdom at heart. One great obstacle to the spread of the Gospel has been removed, and a reproach has been rolled away from the reputation of a Europe that tried to make money out of the degradation of the natives.

The Forbidden Land. In our childhood Tibet stood for the limit of the known. Beyond its borders all was hidden and the mysteries of the interior could not be penetrated. We remember how Dr. Lansdell—pioneer of missions—sought entrance as the bearer of a beautifully decorated letter from the Archbishop of Canterbury to the Grand Lama of Tibet. That did not open the road for him. General Younghusband visited the capital and by the conduct of his soldiers he showed that Europeans can act with humanity even when they have the power to force others to do their will. Many efforts have been made to establish missions. On the frontier Tibetans have been reached by missionaries who dare not cross from the other side. Now at last a medical missionary has been permitted to work in Chambdo. He had come into contact with several thousand Tibetan troops and has had long religious conversations with their commander. Later he was called to minister to wounded men within the country and this he gladly did.

Why Tibet has been Opened. Even the Tibetans live in the world. They have seen the march of British troops to Lhassa, they have cut off their old relations with the Chinese, who found that their seclusion added to Chinese power, and their people have travelled in other lands. We believe that God has answered prayer and has given the Church a great opportunity. Dr. Shelton, who has been privileged to be pioneer, is an American, and we may be sure that our American brethren will do all that can be done to advance the mission any movement that has now begun.

The Bible Societies. The Bible Societies of England and the United States have the same objects in view. They wish to distribute the Bible among all people. In Korea and the Philippine Islands the British and Foreign Bible Societies both worked. There was no opposition—the best relations existed between the Societies. It was felt that work could be much better done by one Society in each country concentrating on the special needs. Accordingly it has been arranged that the British Society will alone occupy Korea and the American Society the Philippines. Both Societies hand over their stocks and stereotype plates to one another, so that they start their new work fully equipped. It is fitting that America should work in the Philippines as they are an American colony, and Korea is under the suzerainty of Japan, which is our ally. In the event of difficulties arising they will be much more easily arranged than if the Societies had changed spheres of labour, for people are always heard more sympathetically by their own or allied Governments than by outsiders! This does not mean that we and the United States are not allies, but Americans can move Washington more readily than Englishmen.

The Tyranny of Caste. Many who know India fear the extension of self-government on account of the iron rules of caste that lead to such grave social divisions. We in the West do not understand the strength of caste and only those who see its influence know its power. The war has broken down some of the barriers. In France we have seen the separate arrangements made for our Indian troops, and the care taken to avoid anything that could give offence to the Hindu soldiers. We read of a case in which the personal attractiveness of an Indian Christian worker broke down prejudice.

He had often dined with a group of orthodox Hindus, but had never eaten their food. On leaving for the front one of them handed him a cup of water, and after he had sipped it, the Hindu took it back and drank it himself, and every one of his friends followed his example. "This," said the Hindus, "is a seal of friendship, and we hereby break caste forever." This of course is a rare instance, but it proves how a man who lives Christ can destroy prejudices of the most ingrained character.

Chinese Missions. The progress of missions in China is probably more rapid than in any great country, and we seldom realise what God has wrought. Even during war time there were nearly six thousand foreign missionaries and about 22,000 native pastors and teachers. These figures represent an army of workers who have considerable influence throughout the country. Bible circulation increases and the ability of the Chinese to memorise the Scriptures is a great asset. Probably memory has been strengthened by the character of the language, which employs a different sign for every word. A Chinese concordance necessitated in its production five million Chinese characters! In spite of political changes the Evangelisation work has gone forward, and a Committee of Chinese has been formed for an interdenominational movement that will endeavour to reach all parts of the nation. China will occupy a great place in world development, and the influence of its Christian population grows daily.

A Vatican Decree. The Pope has permitted the Gospel and Epistle at Mass in Italy to be read in the Vernacular. This means that for the first time large numbers of Italians will hear Christian portions read in their own language. It is well known that in the Latin nations only Latin is used in the Mass, and this means that the Bible is practically an unknown book to those who hear Mass. A desire to know what the Gospels and Epistles teach has led some priests and even secular papers to publish vernacular translations of the weekly Gospels and Epistles. This will undoubtedly lead many to read the Scriptures for themselves, and we rejoice on every development that opens the way to the study of the Word of God, which we believe will be the means of leading many to faith in their Saviour.

Wesleyan Work in Rome. The Wesleyan Missionary Society has in Rome a talented missionary who was at one time a priest and head of a Roman college for the priesthood. He is editor of a paper called the *Evangelista*, which has a circulation among educated people. One copy reached a monk who had been an army chaplain and had observed the Christian conduct of the Protestant soldiers. He called on the Missionary—Professor Borsari—with whom he had more than an hour's talk and prayer. Signor Borsari holds Sunday Conferences—which are equivalent to our Special Services, at which he speaks on topical subjects that draw audiences. On a recent occasion a lady gave him an envelope, and told him she wished to begin the new life in Christ. On opening the envelope he found it contained two small Crucifixes and medallions of the Virgin. Italy has been passing through a crisis and has been able to maintain its unity. The Vatican has not succeeded in weakening the national spirit, and all the Gospel forces are devoting themselves to spreading the truth.

A New Armenia. The minds of many earnest Christians are fixed on Armenia that has been crucified by Turkish misrule. The war has brought us many horrible stories, but nothing more terrible has been told than the narrative of the agony of Armenia as unfolded in the American Ambassador's book on his stay in Constantinople. There we see the murderous hatred of the Turk, who spared neither age nor sex in his villainous outrages on the Armenians, who stand as a Christian outpost in Asia. They testify to the strength of Christian tradition and life in the midst of Mahommedans. There is hope for Armenia after centuries of persecution that could not crush its spirit. They have maintained civilisation in the midst of barbarism, and although their standards of life are not as high as those of Europe at its best, they are far better than those of Turkey. We know how Germany connived at Turkish oppression, and refused to intervene on behalf of the persecuted. The Allies owe a debt to the people that suffered so cruelly, and we look forward to that debt being repaid by the grant not only of freedom, but of guarantees that will preserve the nation from future outrage.

Our Duty to Russia. We are helpless as we think of Russia. We cannot be hopeless. Russia made sacrifices that saved the Allies during their darkest night. The mad tyranny of atheistical leaders has plunged the nation into a terrorism that has had no equal in history. Bolshevism does not stand for Russian thought. Unfortunate Russia has been the victim of oppression on the civil and ecclesiastical side. Her inhabitants did not receive the education and enlightenment that would have saved them. They became victims of a movement that had power to oppress, but none to elevate. Her millions cannot perish and her idealism, perverted so long, can rise to a greater height than it has reached. When this tyranny is overpassed there is hope for a new and better order if only the Gospel be preached to the souls that hunger for God. We can never forget the long night of Russia that has ended in disaster, and when the dawn comes we owe Russia the simple Gospel that will win her men and women to the Church of God. The world embraces Russia, and the Gospel that heals the Nations must be faithfully proclaimed in that land. Those who know it best have a deep love for the people who have souls to be saved.

Books Worth Reading.

PALESTINE, MESOPOTAMIA, AND THE Jew. By Sir Andrew Wingate, K.C.I.E. (London: Alfred Holness. 5s. net.)

Among the many books called forth by the war this volume takes a first place, both for fascinating interest, and instruction on many matters connected therewith.

It fills a unique place in the literature of both pre and post aspects of the war. The book is at once statesmanlike, literary, and, in the truest sense of the word, Christian, calling attention as it does very forcibly to the Divine aspect of the questions of which it treats.

It claims to be on the title page a review of "The Spiritual Side of History," and the claim is fully justified. Sir Andrew thus defines his purpose in the volume, "By the light of God's Word let us try to understand the signs of our day, and to get courage to trust that we are being led into a definite future." Six chapters are devoted to this purpose. In the first, which is entitled, "The Path which led to War," a survey of history in relation to Russia, Turkey, India, Egypt, and Germany, as also to Britain's relation to them all, is taken, and facts apt to be overlooked, of first importance to all who would take a sane and impartial view of things, are collated, and presented to view with great skill and clear insight.

The section on "The Resurrection of the Jews as a Nation," is, from the standpoint of the main lines of prophecy, as well as from present signs of Jewish restoration, of great value and helpfulness to the Bible student, as well as to the thoughtful observer of the times. The author's treatment of his subject is eminently practical, entering into the great need to-day for clear understanding of great principles bearing upon Internationalism, and the relations between the Great Powers.

We would further specially commend the portion of the book which the author entitles, "A New Uniform for the British People." Its utterance on Educational questions and Social Economy are not only timely, but going to the root of matters most deeply affecting the highest interests of the Nation. The chapter on "The Divorce of Religion from Education" calls for special attention. Sir Andrew says (and the quotation is but too true and just in its estimate of things), "In our public education, the Bible, instead of being 'the first essential in the education of the young,' (Dr. A. A. David, of Rugby), has no place. This, notwithstanding the fact that the children come from homes in which there is no Bible, no family prayer, no church-going. We look at the children's hair and teeth, examine their eyes and ears, see they are fed and not overworked on any day but Sunday, but for their hearts we have no concern. We have no conscience clause for any book but the Bible. There is no getting away from the fact that Germany has excelled in criticism and in suggesting suspicion of the Bible, nor from this other fact that the generation of Germans thus educated has lost moral rectitude. Where the authority of the Bible is denied, there can be no fear of God, and therefore no wisdom in rulers. Have faith in God and belief in prayer quitted our homes? One petition in the prayer book sounds out above all others, appalling, terrible, lest such a moment should come—'Take not Thy Holy Spirit from us.'"

Recent developments in Mesopotamia, in Egypt and in India are also dealt with from the viewpoint of a true Christian Statesman, and the future of the Jews as it affects the whole world, is, in the concluding section, illuminatingly set forth.

We are sure that our readers will be thankful to have their attention called to a work so eminently worthy of their thoughtful perusal, and so calculated to be helpful from every point of view, in examining what are among the foremost subjects of present-day Politics and Biblical enquiry. It is a book to be read and re-read, and to be circulated far and wide.

LADY VICTORIA BUXTON. A Memoir. By the Right Hon. G. W. E. Russell. (Longmans. 10s. 6d. net.)

The writer of this fascinating biography has since passed to his eternal rest. Readers of his volumes, especially "Recollections and Reminiscences," will find in this Memoir much to stimulate and encourage. The reader will assuredly prove the wish of the author, as expressed in the Preface, that the book may convey to those unacquainted with Lady Victoria Buxton a true, if not an adequate, impression of her rare and beautiful character. Of hereditary and deep piety, Lady Victoria Buxton, the mother of Sir T. F. Victor Buxton, Bart., and other members of an honoured family, was possessed of an impressive personality, notable as well for its long and intimate association with Evangelicalism of a large-hearted and intellectual type. The fascination of the Memoir is increased by its chronicle of the intimate association of Lady Victoria Buxton with public men and matters throughout a long and consecrated life covering the years 1839-1916. God sometimes tempers piety with suffering, and through affliction ministers grace and godliness to unseen and unknown recipients. Lady Victoria Buxton was such an instrument. Forty years of patient enduring of infirmity, which prevented her from any continuous standing or working, and yet never interfered with her family relationships or influence, served to ripen that saintliness of character and spiritual insight and power which not only endeared her to her close personal relations but ministered to all with whom she came in contact. The chapters entitled "The Daily Life," and "Un Apostolat Epistolaire," are most impressive, and we cannot imagine any reader concluding perusal of these, or in fact the entire volume, without a desire to read them over again. Spirituality, born of a reverence for and full acquaintance with the Bible ruled her life. Her

children rise up in the pages of the Memoir and call her blessed.

CHRISTIANITY AND LIFE. Christianity in the New Age. By E. HERMAN. (Cassel. 7s. 6d. net.)

We hear much of the duty of re-organisation. The word re-organisation seems to carry with it a panacea for all social and spiritual ills. Like its sister word, reconstruction, it is an easy road of escape from perplexity, for it is a simple matter to plan new machinery which may look attractive and can be scrapped in case of failure. There is much more needed than that a new scheme to win the world from sin to its Saviour. The passion for machinery forgets too often that power is needed to drive the machine, and in Christianity everything depends on the closeness of union between the Church or individual and the living Christ. The Holy Spirit in His energising work is infinitely more important than any human device for winning souls or extending the Kingdom of God. We do not despise organisation or contemn machinery. But we sometimes feel inclined to say, "It has not pleased God to save mankind by organisation."

Mrs. Herman in her new and best book is under no delusion. She sees the world in need of a Saviour. She appreciates the strength of the forces that war against Faith. She has no fear of the future. She has a good knowledge of Church history and her study has taught her that in the silence of communion with God power is given and God's saints can do what man in his own strength can never perform. She is no pessimist, but is an optimist who bases her hopefulness on the fact of Christ and His redemptive work. As she says, "By acknowledging the presence and influence of its Lord in the world, the Church will look upon it not as a hostile country to be attacked by assault, and won by giving no quarter to its citizens, but as a field white unto harvest—the most hopeful thing that ever gladdened the eye of man. By allying itself with its Lord as the world's Conscience and Judge, its optimism will be saved from shallowness and unreality. Its faith in the Christ within man and within the world's life, so far from making it tolerant of the world's evil and low standards, will inspire it with an uncompromising antagonism to worldly principles and methods."

Mrs. Herman discusses most of the burning questions of the day and treats them all with reasoned restraint and sound judgment. She is not blind to the lessons of history that theological error arises from over emphasis on a separate truth and sees that in the reaction from error men may go too far. She insists on making the Holy Communion a central part of teaching, for she feels that we must come to know the Lord in the breaking of bread, and sees in the heart of the Gospel not the acceptance of a message but the self-giving of God, "and we appropriate the Gospel, not when we accept a doctrine, but when we have communion with the broken Body of Christ." Carefully guarding herself against misrepresentation, she says, "No Gospel, No Mass, is the fundamental axiom of all true worship. Communion which is not communion with Him who opens all Scriptures and feeds the growing soul of discipleship with words of eternal life is sheer superstition." Occasionally she suffers from the fault to which all who are enthusiastic fall into. She lays great stress on the attitude of the Minister at prayer, and urges that he should pray facing in the same direction as the people. "Such a change of position may seem a slight matter, but it symbolises a whole continent of religious conviction and feeling." That may be so, but it has also been used to symbolise teaching that is false, and by so doing to convert the Holy Communion into the Mass. We sympathise with her in her criticism of literary prayers which please the ear and charm the intellect, but do not carry their hearers into the audience chamber of God. There is a spontaneity about prayer when it comes from the heart that is lost in the polished cadences of a literary worker.

When she treats of the outstanding question of Union and Unity her words demand careful thought. She will have nothing to do with the conception of the Church that assimilates it to a club. For her the Church extends over all life and its truth demands contributions from every type of mind in order that it may be fully understood. "It is precisely as her members gain strong individual convictions as to the application of Christianity to given departments of life, and intimate individual insight into some aspect of the truth—*i.e.*, as they enter the region where disagreement and contention are almost inevitable, that they grow into true membership of Christ's Body." This is startling, but it is true. Men and women see only one side of truth when they hold it firmly. They find in it that which helps and strengthens them. Naturally they lay stress on this aspect, and by so doing they find themselves in disagreement with others who are just as loyal to Christ as they are, but are constituted differently. Accordingly she says that we must recognise that outward unity and concerted action are not essential marks of the Church of Christ—they may even be signs of decay and death. It is due to this that most present day Church Union movements are based upon unsound principles. They assume that Churches have the right, and even the duty, to compromise upon matters of doctrine and spiritual conviction, with a view to what is termed "the more effective mobilisation of Christian forces." "But the unity which Christ pleaded for does not come by any kind of compromise. If the underlying sense of oneness in Christ Jesus, the spiritual union of a common redemption and a common calling, cannot make itself manifest in presence of widely differing convictions on faith and order, each denominational body respecting the convictions of the other, but remaining unflinchingly loyal to its own vision, no scheme of corporate union will bring the unity one whit nearer."

There is a basis of sound sense in these words. Anything that begins by cloaking conviction cannot end in real unity. Men on the highest of all subjects will not be content to conceal their convictions, and any corporate union brought about by either the pressure of circumstances or a sentimental craving for one-

ness will be short-lived. We must remember that we are all stewards of truth, and stewards must be found faithful. This is the deep conviction of all Christian men, and unity can only be attained by the possession of the Christ spirit —heart devotion to our Master, united with respect for the convictions of those who have that spirit and differ from us in opinion that has deepened into conviction.

We have only touched on a few points in a remarkably well written and suggestive volume. We do not endorse all Mrs. Herman says, but are cordially at one with her in temper and general outlook. She has grasped the fact that all Christianity worthy of the name is a dynamic force that derives its might from living union with the Saviour who is the Redeemer of the person who trusts Him, and the one hope of mankind. The old Gospel is the hope of Christendom—it alone can heal the wounds of the world and lead men to the vision of duty, giving them strength to perform it. We hope that many will read and meditate upon this inspiring book.

THOMAS SPURGEON. A Biography by W. Y. FULLERTON. (Hodder & Stoughton. 7s. net.)

Thomas Spurgeon was a man whose great gifts were handicapped by delicacy. Born into the family of the great Baptist preacher, he was cradled in Christian living, and it is clear that, great as was the influence of his father, deeper still was the gentle radiated sympathy of his mother as a formative power in his life. We follow with more than ordinary interest the story of his boyhood and schooldays, the tale of his interrupted apprenticeship as a wood engraver, the building up of a congregation in Clapham, and his wandering as well as his settled life in Australia and New Zealand. Everywhere he was welcomed for his father's sake by those who learned to love him for his own, and he never lost opportunities for passing on to others the truth that upheld his own soul. Most readers will turn to the account of his appointment to the Metropolitan Tabernacle and his ministry there as the great test of his manhood and capacity for rising to responsibility. There is a tragic element in the episode and the destruction of the famous building consecrated by the ministry of the great Spurgeon proved at once a blessing and a burden. No man could continue what a heaven-sent genius maintained by the sheer force of his unique gifts, and the breach with the past made it possible for the Tabernacle to become a great centre of usefulness under the direction of one who did not possess the burning eloquence and natural power of insight so freely bestowed on Charles Haddon Spurgeon. "Son Tom" did a great work in the face of much that would have broken down an ordinary man, and his resignation in 1907 was the inevitable result of a strong sense of duty necessitated by continued ill-health.

Mr. Fullerton, who was his friend, has made excellent use of the materials for writing a discriminating biography. He permits us to see the man as he was, and does not exaggerate his strong points or gloss over his imperfections. "Tom" Spurgeon was lovable—was devoted to the service of his Master, and was never so happy as when he was about "his Master's business." There is a naturalness about his life as told in these pages that will win the appreciation of all who read it. In other hands it would have easily been made a dull record—in Mr. Fullerton's it is a real biography of a man as he was to those who knew him best.

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Evangelical work in North Africa will appreciate what he is able to record of the quiet work of the Spirit of God. The Report is for the month of April, 1919. We ask that Prayer may be added to giving for these and other immediate needs of Alliance work in foreign parts.

HENRY MARTYN GOOCH,
General Secretary.

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Reports of Evangelization from Agents in Foreign Parts

URGENT need having arisen for special gifts for the relief and support of Agents of the Alliance in foreign parts, the Council appeal for immediate help to make it possible for them to use the present favourable time to remit funds, and despatch necessary fresh supplies of Gospels, Tracts, etc., as required.

The letter from Russia is the first it has been possible to publish during the War. It reveals a story of suffering and persecution which is as real as it is touching. The letter speaks for itself and will, we trust, evoke sympathetic and generous response. No special funds are in hand for necessary relief or other needs.

The report from North Africa should be read in the light of the particular demand which the close of the War constitutes for the development of the long-continued efforts of the World's Evangelical Alliance in the interests of Religious Liberty in the priest-ridden Island of Malta. For some years past a native Evangelist and Agent of the Alliance has been sowing the seed of the Gospel through the quiet distribution of portions of the New Testament and other Evangelical publications. The Agent of the Alliance in N. Africa, himself a true convert from Roman Catholicism, and a native of Malta, is engaged in Evangelization among the Maltese and Italian residents at Tunis. Those who understand the difficulties of all Evangelical work in North Africa will appreciate what he is able to record of the quiet work of the Spirit of God. The Report is for the month of April, 1919. We ask that Prayer may be added to giving for these and other immediate needs of Alliance work in foreign parts.

HENRY MARTYN GOOCH,
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RUSSIA.

(Extract from letter dated April, 1919).

"Your heart's desire is to hear how the Lord has brought us through, during these days of judgment, war and destruction. It is rather difficult where and how to commence my long and wonderful story of experiences.

"I hope you will have received my letter by this time, which I sent to you through one of your officers, whose ship was here some weeks ago. When I left your dear shores five years ago, travelling through Germany, I felt some awful spirit that really showed that there was something coming.

"After staying some two weeks at home, I travelled to Siberia, visiting a great many of the huge Prisons, as Ufa, Orenburg, Omsk, Perm, Kyatka, and others. On my arrival home, I was asked by our police, quite friendly and trustworthy, 'You travel a great deal about, and I have heard you are going to Siberia and Ufa?' 'Yes, I answered, I come just home and finished my journey.' The policeman was quite surprised that I had been there already. The thing was this: in London some of the Greek Church agents had sent a report to the Holy Synod and the Holy Synod had ordered the police department in Petrograd to arrest me in any one of these towns, but the order had been given rather too late, just after my return home!

"War broke out, and as thousands of Siberians and soldiers of foreign governments came to our town, I set my heart to preach and distribute the Holy Scriptures to them, as far as I could. I had some thousands spare Gospels at home, and I ordered great many thousands more so as to give them the living Word.

"But before I did this, I went with our chief of police to the leading General, and reported my work, hoping that his Excellence would not have anything against it. He expressed his full agreement and so I presented him with the first New Testament. He took the good book, kissed it, and thanked me for it. On account of this, I travelled every day some twenty miles, and gave away the Gospels.

"At home I put another person, who did the same. My house was sometimes like a beehive, surrounded by soldiers, that had come from a distance, ten miles to get a Gospel, that did cost in those days half-a-penny. . . .

"Then rose up Rasputin with all his dirty deeds, and this saved us. The police and the government were looking on the panorama of Rasputin, and the Czar's house, with which the church was united, until Rasputin was killed, Church commandments ignored, Czar dethroned, and the revolution, with all the misery.

"All the blood of the innocent people whose lives were cut off, God will require from the Germans, that sent their agents Lenin, Trotsky, and hundreds others, to bring this confusion in our land.

"Your submarine boats came here, that were guarding us from the Germans. Among them were some Christians. The English meetings were held in a Lutheran Chapel every Sunday. A Rev. Lombard came sometimes from Petrograd, and preached, but afterwards the whole work fell on me.

"I felt such freedom to serve the Lord in this, and the Lord blessed very much my labours. Besides I had much to do with others, as Lettish and Austrian prisoners and others.

"Great many were converted here as war prisoners, and became free men in Christ. I baptised some twenty to thirty strangers that went their way rejoicing. Then came Bolshevik Government, and all our lives were in danger. If the Lord had not shortened the days, then these lines could not be written from me.

"The Germans came here a year ago, and robbed our country of everything, and showed their tyranny in every way. I was arrested suddenly, without any warning, and kept as an ordinary prisoner, and a dangerous English spy. Yes, dear brother, I came as far as in chains. But again I must say to the glory of God, the Lord helped me, and delivered me from the mouth of the lion.

"Paul said, 'All men forsook me,' but *I* must say, 'Thousands of men stood up for me,' and charged me to be delivered, so that the highest court-martial proved me innocent, my chains were taken away and I was free once more.

"During my imprisonment I preached the Gospel some days four and five times. So that my imprisonment was known everywhere, and the whole prison heard the Gospel. But then I fell sick, and had inflammation of lungs, and was nearly dying. When I had to appear before the highest field court, and was judged, I had forty degrees fever. But the Lord gave me much strength and grace, when I arrived at home, I felt so weak that I could not do anything. I was brought in an hospital, where I was laid up for seventeen days. Here again I experienced how the Lord healed me. These years have been years of trouble and misery to us and our land.

"My home, which was a place of blessing for so many, has been robbed of everything, doors and windows burned, or destroyed, furniture taken away. So that there has not been left much to start for life once more. If I should repair it, under present circumstances, it would cost some £1,000, as everything is so expensive.

"If we look round and see the misery of others, then we can still sing praises because thousands are still poorer than we are. Thousands have lately been driven from their home, and now they are wanderers and beggars. Bread and meat are very dear; tea and sugar is not to be got; black and white cotton roll costs £1 10s. a single roll; boots cost, a pair, some £30; but we expect the Lord will deliver us in one way or other. We expect His Coming and our gathering to Him.

"Excuse my long letter, and as it is not possible to write to everyone, will you be so kind and tell all the dear friends, that the Lord has been very true to us. His promises are as sure as His word. So glad to hear that your work goes still on, and the dear friends remember me. My best love to one and all, please tell them that they must be in earnest about their souls' salvation.

"Not making mistakes as Joseph and Mary, they *'supposed'* (Luke ii. 14), i.e. were not sure, so they had to seek Him *sorrowing*. Be sure Christ died for sinners, take Him, trust Him, and the Holy Spirit will bear witness that all is done and right."

NORTH AFRICA.

(Report from Agent of the World's Evangelical Alliance, April, 1919).

1st.—Evangelisation to an Italian family. Five persons present. I read and explained Luke xvii. 20-37. Thus I have spoken on the Kingdom of Heaven and of Christ's second coming. The argument interested much my hearers, and they seemed deeply moved while I put some interrogations whether or not they are saved and feel themselves prepared to meet the Lord, as those who have entered into the Kingdom of Heaven, by receiving Christ as their own personal Saviour? I have insisted much upon this point, and I hope that my words have been used of God to draw nearer to Him my beloved hearers. A prayer of penitence and thanksgiving closed our meeting.

3rd.—I went to see the Maltese barber, but I could not speak to him because his saloon was occupied by several customers. Then I went to see the Italian barber, but I found him too busy for conversation. During my return to home I distributed some tracts along the streets.

4th.—I went to see the Maltese joiner, whom I found also very busy and I could have no chance to read some portion of the Gospel with him. Then I went to visit the three Italian shoemakers, and I had the joy to entertain them with a reading on John x. 1-18. They listened to God's message with interest and gladness. I have tried, of course, to convince them that only Jesus Christ is the *door* of our salvation, and then of His great love in accepting to be our Substitute and in laying down His life for ourselves, not while we were His friends, but while "we were sinners."

5th.—I went to see the Maltese barber, and I was happy to find him alone. He gave me a hearty welcome, and listened with pleasure to God's message on the same argument of yesterday, i.e. John x. 1-18. I could not close the meeting with a prayer, because a customer entered his shop, as I have precisely ended my meditation. Then I went to see the Italian shoemaker, who also welcomed me sincerely, and was glad to hear God's Word on the same passage of the Gospel. This man is sincerely interested of the Gospel, and he likes to put several questions in order to be taught and understand clearer God's Word. He reads daily the Bible and he also prays, but he feels ashamed to pray before people, because he fears that he cannot help it. We closed our meditation with an intercessory prayer for lost souls.

6th.—I preached the Gospel in the Italian Hall.

7th.—I went to see the Italian barber, who was very pleased to receive me, and to hear God's Word on John x. 1-18. This old man becomes merry like a little child when he hears the Gospel. He always smiles, and seems indeed that God's peace abideth in his heart. He never becomes tired, if by chance I prolong my meditation; even he seems sorry if any customer enters his shop and obliges us to suspend our talk. He joined with deep devotion in the closing prayer.

8th.—A Maltese man came in my house for instructions. I read and explained to him John viii. 1-11. "Jesus said unto her, Neither do I condemn thee: go, and sin no more." Such verse gave me full matter to expound Christ's love and compassion towards sinners, and to give full message of free salvation by grace through faith in Christ Jesus. My friend liked much the Gospel, and listened with great attention. He joined in prayer with devotion. Then I went to see a sick Italian man, who received me with great joy, and to whom I read also the same passage of the Gospel, from which he received new tokens of God's blessings. He joined with deep devotion in prayer.

9th.—I went along the streets looking for Maltese. I met three old friends with whom I talked of the Saviour with great pleasure to themselves. I spoke also to another two Maltese young men, who also listened with pleasure, and received Gospels. I have distributed several tracts and some Gospels to other Maltese men, and also some catechisms. The catechisms are nearly all finished.

10th.—I went to see the mother of a Maltese convert, and she received me with gladness. I read and meditated with her on Rom. viii. 31-39. I cannot explain by words the joy of this old woman in hearing such beautiful message. How she seemed convinced that nothing can separate her from the love of Jesus, that she is saved, that she shall not perish, that nobody can pluck her from Jesus' hands. While I was explaining her verse by verse the living truths contained in this passage, she seemed growing in cheerfulness and in grace by degrees. She joined in prayer with true devotion and joy.

11th.—Two Maltese men came in my house for worship. I read and explained to them the same portion of Paul's Epistle, to which they listened with sensible gladness, and we were all blessed of God. They joined in prayer with deep devotion.

12th.—Three Maltese men came in my house for instructions. I read and explained Acts xxviii., "St. Paul in Malta." They listened with great interest to God's Word, and also with satisfaction and gladness, and seemed indeed sorry for our blind fellow-countrymen. We closed the meeting praying for Malta.

13th.—I have preached in the Italian Hall.

14th.—I went to see the Maltese joiner. He received me friendly. I read with him Matthew, from verse 36 of the 26th chapter to the end and also the whole of Chapter 27. Thus I would remind him the story of our Lord's last sufferings. I have accompanied my reading with meditations accordingly. He was touched to the uttermost, especially when I asked him: Who were the true authors of His sufferings? So I spoke about the enormity of sin and about our dear Substitute. A prayer of contrition and thanksgiving closed our meditations.

15th.—I went to see the sick Italian again and talked with him on the same subject. He shed tears. He joined in prayer with a sincere broken heart.

16th.—Evangelisation to a Maltese family. Six persons present. Four of whom had never heard of the Gospel in time before. I read to them the same portion of Matthew's Gospel, and I gave a full message of the meaning of Christ's sufferings. Thus I have given the message of

free salvation by faith in Christ Jesus. I think God has blessed much His mighty Word, for there were true signs of contrition among my hearers. The new ones received portions of the Gospels. All joined in prayer with devotion.

17th.—Evangelisation to another Maltese family. Same reading and same meditations of yesterday. Three persons present. They heard God's Word with equal signs of contrition as the others. I am becoming more convinced that the more the Gospel is presented in its simplicity the more God's blessings become visibly manifested.

18th.—I went along the streets looking for Maltese. I met only one Maltese man with whom I could speak of the Gospel. He did not seem indeed much interested. At any rate he heard God's message and also received a portion of the Gospel and a tract. I have distributed a good number of leaflets by Cheyne Brady, so among Maltese as well also among Italians.

19th.—Evangelisation to an Italian family. Three persons present. I read and explained Matt. xxviii. Thus I spake on Christ's Resurrection, showing that He "was delivered for our offences, and was raised again for our justification." Hence a full message of salvation by Christ, a full message about the Living Saviour. My hearers received God's Word with gladness, and joined themselves devoutly in prayer.

20th.—To-day I have received a letter from an English lady residing in Malta, married to a Maltese man, who also had two daughters, of whom the elder is now "with Christ." Well, this lady has given me very good news concerning Malta. She writes thus: "The other day the Governor, Lord Methuen, laid the Foundation Stone of a new Seamen's Hospital (perhaps you have heard), and out in the open-air the assembly sang, 'Oh God, our help in ages past,' and there were many and many Maltese around listening with great interest to the addresses, and of course many highly placed Maltese officials and their families took part, because it was one of the Governor's farewell ceremonies."

21st.—A Maltese woman came in my house for instructions about the Gospel. I read and explained to her Matt. xxviii., speaking also to her of Christ's Resurrection, and explaining to her its meaning. She listened to the message with gladness and joined in prayer with true devotion.

22nd.—I went to see the mother of the Maltese convert. She gave me as usual a hearty welcome. I spoke to her on John xx. 1-18. Both mother and son, who was also present, listened with gladness to the Good Tidings, and joined in prayer with equal gladness.

23rd.—Two Maltese men came in my house for worship. I have given them the same message of yesterday. We have passed together a blessed hour with our God, feeling His sweet and mighty presence. They joined with me in prayer.

24th.—I went to see the Maltese barber, who received me with gladness. I read and explained to him Matt. xxviii. He listened to God's Word with great pleasure, and joined devoutly in prayer. My friend received with interest and gladness God's message, and joined in prayer with devotion.

25th.—I went to see the Italian shoemaker, who received me with gladness, and listened to God's Word on John xx. 1-18 with great interest and joy. He joined in prayer with sincere devotion. Then I went to see three other Italian shoemakers, who also received me with gladness and listened to the same message of the Gospel with interest, and real signs of God's blessing. They joined in prayer.

26th.—A Maltese woman came in my house for instructions. I read and explained to her Luke xv. 1-7, "The parable of the lost sheep." She received God's Word with great interest and with manifest signs of God's blessings in her soul. She joined devoutly in prayer.

28th.—I went to see a Jewish man, who received me with kindness, and we had a short talk together about the present times. He feels that they are indeed the times of desolation and abomination foretold by Daniel. He always speaks of Daniel, but I always speak of Christ. Then I went to see the sick Italian, to whom I read John xxi., and meditated accordingly. We spake much of God's love, and of our duty to love Him above all things. It does not matter that we desire to love Him, but we must *feel* that we love Him. . . .

30th.—Three Maltese men came in my house for worship. Reading and meditations on Matt. xxviii. I explained to them the blessed meaning of Christ's Resurrection. We have passed together a very nice hour with Our Living Saviour, "Who is able to save to the uttermost. . . ." and Who cries from His Throne of Glory, "Come unto me, all ye that labour. . . ." My friends received with gladness the Gospel of the Living Saviour, and joined gladly and devoutly in prayer.

"We will rejoice in Thy Salvation, and in the name of our God we will set up our banners."—Ps. xx. 5.

JOHN FALZON.

Tunis, May, 1919.

A MESSAGE FOR THESE TIMES.

"Go ye into **all the world** and preach the Gospel to every creature:

"And they went forth, and preached **everywhere,** the Lord working with them, and confirming the Word with signs following."—*St. Mark xvi. 15, 20.*